Paracelsus

HIS

ARCHIDOXIS,

Or, CHIEF TEACHINGS;

Compriſed in

TEN BOOKS,

Diſcloſing the Genuine Way of making *Quinteſſences, Arcanums, Magiſteries, Elixirs*, &c.

Together with his BOOKS

Of RENOVATION *&* RESTAURATION.
Of the TINCTURE *of the Philoſophers.*
Of the MANUAL *of the Philoſophical Medicinal* STONE.
Of the VIRTUES *of the* MEMBERS.
Of the THREE PRINCIPLES.

And Finally his Seven BOOKS,

Of the DEGREES *and* COMPOSITIONS *of* RECEIPTS, *and* NATURAL *Things.*

Engliſhed, by *J. H.* Oxon.

London, Printed for *Lodowick Lloyd*, and are to be ſold at his Shop at the *Caſtle* in *Cornhil*, 1663.

THEOPHRAST. PARACELSUS

The lively Portraiture of the most famous and profound Philosopher and Physition Aureol. Philippus Theophrastus Paracelsus Bombast of Hohenheim. who was Possessed 47th yeare of his age.

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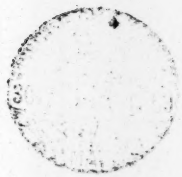

THE EPISTLE. TO THE READER.

MAns Suppoſition is no poſitive determination, it being uncapable of preventing future Obſtructions, elſe both this, and the ſeveral Books of other Authors, promiſed thee in my Epiſtle prefixed to the Aurora, &c. of Paracelſus, and the Water-Stone of the wiſe men, had ere this time been abroad; Accept of this at preſent: the reſt, yea more then what I there promiſed may ſhortly follow: The enſuing Books may ſerve as a Whet-ſtone to ſharpen the edg of thy honeſt Deſires after a ſerviceable underſtanding. Imaginary Suppoſitions will fail the Confident man in a day of Tryal. Ye therefore that in reality aim at the good of mankind, be as Active as you can in the things which the Integrity of your minds perſwades you unto. And thoſe of you that without the baſe Ends

of Honor and Wealth, have a desire to Practise in Medicine, *let me tell you, That though our Author hath in many places written obscurely, yet time may Evince to the constant mind, that much of stable beauty lies vailed under those necessary Masks. I would not impose ought upon thee, but lovingly advice thee, not rashly to conclude, that all such things as thou understand'st not, are falsities: Let not the Calumnies that our Author is aspersed withal affrighten thee; for what man ever detected the Fallacies and destructive Cheats of imperious disdainful men, but was thus reproached; and yet the bitterest of his Enemies must acknowledge the Cures he performed were very great, yea, on such as themselves durst not visit. But we will leave them as they are, Hurtful to themselves, and Unprofitable to the Generation they live in: The* Archidoxis *discovers the making of* Arcanums, Magisteries, Elixirs, Quintessences, Tinctures, &c. *the Tenth Book whereof hath been Enviously suppress till now of late, It being a Recapitulation and Explanation of the Precedent Nine; both it and all the rest following are choice Treatises, and can speak more for themselves then I am disposed to do. Thou must not think that a bare Study will render thee a Master of such notable things as are therein contained; If thou disdainest to do as the Author hath done, thou hast no great reason to expect any Benefit from his Labours;*

hours; For Diligence and Patience in Manual Operations *muſt neceſſarily be undergone by thee if thou wouldeſt be his Diſciple; but forget not with all thy heart to mind him in the firſt place, from whom every good and perfect Gift deſcends. I am not forward to perſwade thee to theſe kinds of Studies, unleſs thou haſt a natural well-rooted Affection thereunto; for 'tis to be feared thou mayeſt ſoon faint in thy mind, and be very propenſe raſhly to Condemn the Author thou propoſeſt to thy ſelf to follow, when as the ſole defect may be on thy part; Thou muſt not therefore indiſcreetly determine with thy ſelf to be* aut Cæſar, aut nihil; *For much time muſt paſs, and many Adventurous Combates muſt you undergo, ere Nature will admit thee to be of her Council: I deny not but the* bleſſed God of Nature *may reveale* what, *and to* whom *pleaſeth him, nor ſhall I ſay, That it is impoſſible, no nor unlikely but that ſuch as rightly wait on his Sacred Majeſty, may receive far beyond what I make mention of; For where a ſincere prepared heart is, there (if faithfulneſs be preſerved) will a Meaſure ſutable to the Veſſel be (in time) beſtowed. One thing more I muſt adviſe thee of, and 'tis this; Moſt of thoſe many unuſual words which here and there (but eſpecially in the* Books of Degrees *thou wilt meet with, are Explained in that Chymical Dictionary, at the End of* The New Light of Alchimy, &c. *Sometimes thou*

ilt meet with Expreſſions that are dubious, and therein I will not promiſe thee the right underſtanding of his Intention, till by uſe, and in time, thou beeſt better acquainted with him. Whatſoever thou obtaineſt by the great Mercy of God, improve it honeſtly; for mans peace doth not ſo much conſiſt in knowing and having, as in doing all the good that lies within his Sphere. And ſo farewel.

Thy Friend,

J. H.

A POST-SCRIPT TO THE READER.

THe Triumphant Charriot of Antimony, *together with the* Stone of Fire, *Written by* Basil Valentine, *is lately Printed at* Oxford, *and is to be sold by* Thomas Brewster *at the sign of the Three Bibles in* Pauls-yard.

Besides those other Books formerly promised thee, and which are ready for the Press, thou mayst shortly expect Paracelsus his Paramirum, *entire. Nor will it be amiss to desire such as shall be pleased to render any of his Works in* English *to give them us as whole as himself hath left them, without a Culling out, and Collecting* some *in* this *place,* some *in* that; *for fear of omitting what may be directory to a right apprehending of those Secrets of Nature, which are so warily dispersed throughout the whole of his Writings.*

The

The most material Errata's *are to be Corrected as followeth; Other literal ones, and some mis-pointings, may by a very little Care be amended.*

PAge 2. line 6. *for* ban, *read* can. pag. 3. l. 5. *dele* And. p. 5. l. 6. f. How, r. Now. p. 10 l. 8 r. natural: for &c. l 10. f. to wit, self, r. to ir self. l. 11. f. sustain it, r. be sustained. p. 14 l. 27. r. perfection. Briefly, &c. *ibid.* dele (;) p. 16. l. 19. d. not. l. 21. r. complexions, that &c. p. 17. l. 6. r. multitude. p. 18. l. 36 f. &c. r. or. p. 22 l. 14. r. in a *B.* p. 25. l. 3. r. ♄. p. 26. l. 21. r. colours. p. 27 l. 19. r. last, a part &c. p. 34. l. 5. r. Elements. p. 39. l. 32. r. from, after this manner, &c. p. 63. l. 13. f. let, r set. l. 25. r from one seed, &c. p. 66. l. 2. r. so. p. 67. l. 31. *dele* a flat. p. 37 l. 18 r. *from which, &c.* p. 74 l. 22. r. unto. Setting about the practise therefore, &c. p. 81. l. 27. r. ritual, to it &c. p. 83. l. 11. r. *it* a &c. l. 19. f. doth, r. is. *ibid.* f. complexionate, r. complexionated by. p. 84. l. 7 r. *One* way &c. p 87 l. 13. f Mineral, r. Minera. l 27. *dele* in. p. 91 l. 11. r. less, *alias* more, then &c. p 99 l. 6. r. to, and in &c. p. 105. l. 10. r. Matter only, whether &c. p. 111. l. 26. *dele* pounds. p. 112. l. 33. *dele* all the. p. 115 l. 22. r. Citrine Aloe, p. 116. l. 18. *dele* and. p. 117. l. 24. f. not, r. now. p. 119. l. 26 f. collected, r. cocted p 124. l. 1. r. Oleum. p. 131. l. 20. *dele* but. l. 22. put a (,) at besides. p. 141. l. 2. r. is *in*. p. 143. l 19. r. dissolved therein, so &c. p. 144. l. 11. r water oftentimes, &c. l. 21. put a (;) at *Wine*.

THEO-

THE ARCHIDOXIS OF *Theophraſtus Paracelſus.*

The Firſt BOOK.

Of the myſtery of the Microcoſme.

IF we conſider our miſery, moſt dear Sons! and that our abode is in a grievous habitation, and obſcure Cottage, ſubject to hunger and to a very very many various accidents, with which we are on every ſide Overwhelmed, as it were, and environed; We find that we cannot at all flouriſh, no, nor ſcarce live, as long as we have imitated or followed the Medicine and Phyſick preſcribed unto us by the Ancients; for we were often times aſſailed with many bitter Calamities and Conditions, and detained or impriſoned with terrible, cruel Chains, & all things daily become worſe & worſe unto us, and to exceeding many others that are in an equal ballance with us, and are our contemporaries, whom the Ancients could not hitherto aſſiſt or help by their Books, no not in the leaſt. We forbear to reckon up in this place the various cauſes of this evil; Onely, we ſay thus much, that moſt of our Doctors have gotten abundance of Riches by that way of the Ancient Writers, but have neither purchaſed, nor indeed deſerved the ſmalleſt portion of praiſe and

honour thereby, but have gotten so much wealth by meere lyes; The which when I considered, I was willing to compose & set down this work as my memorial, that so we might attain to a more prosperous & nobler practise, wherein we shall meet with such mysteries of nature as are admirable, and more then ban be ever found out. It will therefore be worthy our consideration, how and in what manner the Art it selfe agrees with the mysteries of nature; against such as could not in the least arrive unto the Art hitherto.

The virtues of the mystery of Nature are impeaded or captivated as it were in their bodies, just as a man that is kept in prison, in bonds and fetters, whose minde notwithstanding is free. For this mystery in its works, is like to a certain fire in green wood, that would fain burn, but cannot by reason of the moysture.

Since therefore the hindrance that impeads it, proceeds from those things, it seems expedient, to have it freed there-from; which being free and at liberty, this Art of Separations may then be compared to the Art of the Apothecary, just as the light may be compared to darkneſſe. And this we do not speak of arrogantly, but on this account, because those exceeding great wickednesses and compositions that are made in the Apothecaries shops, and instituted by Physicians, do very much displease us. And therefore it is not causelesly that we call them by the name of darkneſſe, and dens of thieves and Impostours; for such onely, for the most part, as have mony are undertook to be cured by the ignorant men, whereas if they have it not, then presently even at the first dash shall they be pronounced sound; For they, *viz*. these Doctors, *&c*. do full well know that all their consultations produce not any helpful remedy.

Whereas therefore, that it both is and may deservedly be called an Art, which reacheth the mysteries of nature, as for example, to cure a contracture by a Quintessence

teſſence, and to heale that (in the ſpace of four dayes) which would otherwiſe abide even untill death; Likewiſe to bring a wound to the end of its cure in xxiv. hours, which could not be accompliſhed by bodies in ſo many dayes. And now we will at length cheerfully ſet about the ſeparation of the myſteries of Nature, from the Impediments and Fetters of their bodies, and this by experience.

Therefore firſt of all it is to be conſidered, what is the moſt profitable thing of all, and the moſt excellent for a man to learn. It is to know the myſteries of Nature by the which he may exactly conſider what God is, and alſo what man is, and how prevalent and uſeful the knowledge of them is, both as to the heavenly Eternity and Terreſtrial infirmity. Out of which two, the knowledge of Theology, Juſtice and Truth doth very excellently ſpring forth. Moreover, the myſteries of Nature onely are the life of men; and ſuch myſteries are to be imitated & followed as may be known by, and obtained from God who is the eternal Good. For albeit, that there are to be found certain admirable things in Medicine, & alſo in the myſteries of Nature, far greater things; yet nevertheleſſe, as to that Eternall Myſtery, after this life, concerning both of what, how and whence it is, we have no other foundation or ground thereof then what is manifeſted unto us by Chriſt himſelf: Hence therefore doth ariſe that ignorant ſtupidity and ſottiſhneſſe of thoſe Theologiſts and Divines that attempt to draw out as it were and demonſtrate the interpretations of the myſteries of God, whenas they underſtand not the leaſt tittle thereof; for we men cannot at all finde out what the will and pleaſure of him is that gave it, or declared it. But verily they wreſt his Word for pride and covetouſneſſe ſake, from whence do proceed ſo many ſeductions, and do daily prevail more & more, as we have demonſtrated in our *Monarchiâ*. On this account

therefore we do diſeſteem, yea not at all value that reaſon or phantaſie that hath not the leaſt foundation in the myſteries viſibly. In like manner the Juriſts, or Lawyers do patch up Laws according to their own conceits, yet ſo, that though the benefit of the Common-Wealth be wholly toſſed as it were in danger, they'l be ſure that themſelves will loſe nothing.

Seeing therefore that in theſe faculties and employments, there are ſo many vain tranſactions practiſed, without the Rule of equity, we ſhall leave them till their proper time. Nor will we at all heed the fooliſh pratings of ſuch as talk more things concerning God, then he hath made known unto them, and would fain underſtand him, juſt as if they had been of his Counſel; and (in the mean time) do vilifie us, and detract from the myſteries of Nature and of Phyloſophy, when as they are wholly ignorant of them all. The chiefeſt knowledge that theſe men have, is a wicked impudent noiſe and roaring, whereby they preſume that themſelves are the men upon whom faith intirely depends, and that were it not for them, the Heaven and the earth would periſh. O! the fury and madneſſe of men, and their moſt great cheating and deceiving! whom it would much better become to account themſelves as unprofitable ſervants, and as none at all. Now albeit that even we our ſelves may by uſe, in our imitating of theſe men, eaſily learn together with them to wreſt the word of our Teacher & only Creator unto our own pride, yet notwithſtanding, ſeeing that we have not an exact knowledge of the Word, but it is to be laid hold on by faith onely, and is not eſtabliſhed by any earthly reaſon how ſpecious ſoever it be; Let us caſt off this burthen or rather yoke of their reaſoning, and ſearch after the myſteries of Nature, in which myſteries the end or iſſue proves and confirms the foundation or way of truth, let us ſeek after not onely thoſe myſtries, but ſuch alſo

as

as teach us to accompliſh the higheſt Charity. And this is that treaſure of the chiefeſt good, *viz.* the material part, which we do underſtand and mean in the writing of our *Archidoxis*, and as for the ſpirituall part, we will refer that to our *Monarchiâ*.

How out of the aforeſaid baſſis and foundation have we experimentally drawn our Medicine, whereby wee are made certain, and do occularly behold that the thing is truly ſo. To come therefore to the Practick part, we will divide this our Book of *Archidoxis* into ten parts; that it may be a kind of aſſiſtance for our memory, that we may not forget it; and withall we will ſpeak ſo openly, that we may be underſtood by our Sons, but not by the vulgar; for we will not at all thruſt the manifeſtation of theſe things upon ſuch, ſo eaſily. We will not diſcloſe our minde, thoughts and heart to thoſe deaf ears, nor to wicked men, but will ſtudiouſly endeavour to ſhut up our *Arcanums* from thoſe with a ſtrong wall and key. And for fear leaſt this our labour ſhould not be ſecure enough from thoſe Ideots that are enemies to all true Arts, we ſhall wholly refrain from writing the tenth Book concerning the uſe and practiſe of the things preceding it. that ſo we may not caſt the childrens bread to dogges. Yet nevertheleſſe ſuch as are our Sons will abundantly enough underſtand the other nine.

And that we may ſpeak more openly of theſe Arts, you are to know in this Treatiſe of the *Microcoſme*, that therein is an approved demonſtration of each things, both of ſuch as it contains, and ſuch as receive or admit Medicine, & alſo of ſuch things as be permixed herewith. Likewiſe it viz. the *Microcoſm* is conquered and governed by Medicine and ſo follows it, juſt as an horſe bridled follows him that leads him; Or like a mad dog tyed with chains. Thus on this wiſe do I underſtand Medicine to attract and draw on nature and every living

thing. Now in this we do meet with three things, which demonstrate unto us the virtues and powers whereby such things are to be compleatly done. As

First of all by what means the five Senses shall bee helped by the mysteries of Nature, when as they proceed not from Nature, nor have a natural rise or birth, as any herb hath out of its own seed: but there's no matter which may produce them.

Secondly, The mobility of the body must be considered also, as from whence it proceeds, and by what it is moved and stirred, and by what means it is to be holpen. Thirdly, There must be a knowledge of the division of all the powers in the body, and what things they are that have an agreement with each member, and are to be transmuted according to the nature of those members, whereas notwithstanding they are at the beginning one onely nature.

First of all therefore we will speak of these; of Seeing, Hearing, Touching, Tasting and Smelling: You may take this reaching example. The Eyes have a matter of which they consist, as is mentioned in the composition of the body, so also have the other Senses. But now the sight it self is not out of that seed of which the eye proceeds, nor the hearing or tone out of that of which the Ears are made, nor proceeds the Touch from the flesh, nor the Taste out of the Tongue, nor the Smell from the nostrills, no more then Reason proceeds from the brain, but these are bodily Organs or rather coffers in which the senses are generated. Neither arewe to understand that these Senses have their dependance upon the grace and pleasure of the Creator, in such wise as not to be of the nature of man, but only infused by the grace of God supernaturally, to this end that the great wonders of God may (if at any time a man be born blind) be made known unto us. We are not to conceive of it thus in this place; for the aforesaid senses have their pro-

proper inſenſible and impalpable body, even as on the contrary the other part of the body is tangible, for every man is compoſed of two, *viz.* of a materiall, and of a ſpirituall body. The materiality gives body, bloud and fleſh; But the ſpirituality gives hearing, ſeeing, ſmelling, touching and taſting. So then, if one be born deaf, it proceeds from the defect of that manſion-place in which the hearing is to abide. For the ſpirituall body doth not perfect its operation in an ill diſpoſed place; the cauſe of which we ſet down in the book of the generations of men. In this therefore are the great wonders of God to be known, that there are two bodies, *viz.* an Eternall and a Corporal, couched and concluded in one, as is alſo manifeſted in the book of the Generation of man. Now Medicine works upon the houſe and cleanſeth it, whereby the ſpirituall body is able to perfect its proper actions therein, no otherwiſe then as Civet in a clean and an undefiled caſe.

Secondly, Now let us proceed to the motive faculty of the body, and enquire whence it is, and how it hath its Original, *viz.* what or how the body unites its ſelf to the medicine, whereby the motive vertue is encreaſed. You are to underſtand it thus; Every thing that lives hath its motion from nature. This is ſufficiently enough proved *per ſe*, as concerning natural motion. But now that motion which we imagine and make thereby is to be declared. as viz. how it comes to paſſe according to our will and intention, as for example, if I would lift up my Arm, it may be demanded, by what vertue or power I do it, for I ſee no Organ whereby to move it ſo, but that thus it is done according as was my deſire to do. And ſo of walking, leaping, running, and ſuch like actions, which are made contrary unto and beſides the motion of nature, for nothing of ſuch actions is a peculiar product of Nature, but is made accidentally. Theſe kinde of motions have their origi-

nal thus, *viz.* the powerful Miſtreſſe *Intention* is above my motion natural, *viz.* on this wiſe. The Intention or Imagination kindleth the vegetative virtue, as fire kindles wood, &c. as we have written in our Treatiſe peculiarly of Imagination. Now it is not able to accompliſh its operations more potently in any kinde of body then in its own proper body, in which it both is and lives. Likewiſe in every body there is nothing more eaſie to be kindled then the vegetative Soul, becauſe that She runs and walks by her ſelf, and is diſpoſed hereunto; for even as a fire that is covered over and buried, doth, as ſoon as it is made bare and hath an acceſſe of ayre, burn up; even ſo likewiſe doth my phantaſie apply and bend it ſelf to the ſeeing of any thing. I cannot direct my eyes with my hands whether I pleaſe and would, but my Imagination converts them to whatſoever it likes me to behold. So alſo is it as to my journeying; for, if I have a deſire of going any where, and do thus propoſe to my ſelf according as ſeemeth me good, then is my body directed to this, or that place thus intended by me. And by how much the more it ſhall have been imprinted in my Imagination and thoughts, ſo much the ſpeedier do I run. So then its evident that Imagination is the mover of my courſe. Even after the ſame manner is it, that medicine doth mundifie bodies, in whom is a ſpirituality, from whence it comes to paſs that that motion is performed the more eaſily.

Thirdly, Is to be underſtood, the diſtribution that is made in the body unto all the members, out of all ſuch things as are preſented unto it either without or within. In that diſtribution is made a mutation, whereby the things are ſo changed, that one part ſerves for the complexion of the heart, another part is accommodated to the nature of the brain: and ſo likewiſe is it with the reſt. Now, the body attracts unto its ſelf two manner of wayes, viz. internally and exter-

externally; Internally, it attracts whatsoever is taken in by the mouth. Externally, it attracteth the air, earth, water and fire; Thus therefore is the businesse to be constituted and defined, viz. Those things that are received inwardly, are not so necessary to be written; for that they are to be known by the foundation of nature, (viz. these) which are distributed thus, as we shall speak anon concerning the division. But outwardly you are to understand it thus, that the body doth attract through the whole skin from the four external elements, what is necessary for it; which if it should not do, the internal nutriment would not suffice for a mans support; and because that moisture is so very existent in the body by custome, the same body extracts it out of the Element water, and so it comes to passe, that as long as one shall sit or stand therein, he needs not any other quenching of his thirst. Now this proceeds not from the waters extinguishing the heat as it quencheth fire, but the internal heat attracts the external moisture to it self, & drinks it just as if it were taken inwardly; hence tis that the Cows are able to abide in the Alps without drink an whole Summer, for the air is as a drink to them and supplies the place and office thereof; The same may be concluded of as to a man.

Moreover the nature of a man may be sustained also without food, if he be set or planted with his feet in the earth. So have we seen a man that lived six moneths without food, and was sustained onely by wearing a piece, or clod of earth upon his stomack; the which being dry, he now and then took a new fresh clod; he affirmed that during all that time he was never hungry: the cause of which thing we shew in the book of the Appetite of Nature.

So likewise have we seen a man that sustained himself for many years by a medicine, viz. by the quintessence of gold, and scarce took half a scruple thereof each

each day, Hence likewiſe or after this manner, have there been many others that have eaten nothing for many years, viz. xx years, ſuch I remember I have ſeen in my time. Some do attribute this kind of living to the goodneſs and piety of the perſons, and ſome alſo impute it to God, the which we do not in the leaſt deſire to gainſay or judg of; yet however this thing is even natural for ſadneſs, melancholy and fainting, or grief of the mind do take away both hunger and thurſt; ſo that by the attraction of the body, to wit, ſelf, it is able to ſuſtain it for many years; for as much as food and drink are not ſo ordained or appointed, as that we muſt of neceſſity eat fleſh or bread, and drink wine or water, but alſo we may ſuſtain our life with the air and with clods of earth; and we are to believe that whatſoever is ordained for food was made that we might try and taſte it, the which we ſhall declare more at large in our book of the *Monarchy* of God; Albeit we grant thus much, that becauſe of our labours and ſuch like, we cannot want temporal and corporal food, and that for very many cauſes, and therefore food was ordained for this body, as medicine was againſt diſeaſes; Now therefore as to the diſtinction of things which enter into the body, obſerve it thus, that they are diſtributed throughout all the parts of the body, no otherwiſe then as if *vinum ardens* or burning ſpirit were poured into water, thereby making it all of the ſame odour, becauſe it is defuſed throughout the whole body thereof; In like manner if ink be put into wine, all of it will be rendred black thereby. Even thus is it in the body of man, the humidity and moiſture of life doth preſently defuſe ſuch things as are received in, and that ſooner and ſpeedier then what we have propoſed unto you by theſe examples; but as to the form that the ſubſtance thus took in, is tranſmuted into, the nature of this conſiſteth onely in the members which receive it

and

and digeſt it into their own likeneſſe, no otherwiſe then as when bread, if conveyed into a man, is made mans-fleſh, and if into a fiſh tis made fiſh, &c. Thus in like manner is it to be underſtood of the things that are taken in, they are tranſmuted by the virtues of the nature of the members, and become appropriated to the nature of the parts receiving them. The ſame is likewiſe to be underſtood of medicines, viz. that they are tranſmuted into the members according to the proprieties of them members, for they receive their ſtrength and virtues from the proper ſubſtances of the medicines according to either the good or evil, the ſubtile or groſs diſperſing thereof, according as the quality of the medicine ſhall be, as for example; if it be of a quinteſſence, the tranſmutation of it will be more ſtrong and potent; but if it be a groſſe medicine, ſuch alſo it remains, even as an Image or picture that hath its ornament from the colours as to fairneſſe and deformity, the which colours if noble, ſuch alſo will the picture be; So therefore that we may collect our experiences in thoſe like things which we have met with all, and may as it were, heap them up together for our pozy and better remembrance, that ſo we may have them in a readineſſe when wee need them; we will write down theſe nine Books, but as for the tenth, I will reſerve that cloſe in my brain, becauſe of the ungrateful Ideots; but yet notwithſtanding in theſe 9 is enough declared to our Sons; and let no body admire and ſo much wonder at the teaching of my Doctrine, for though it be contrary to the courſes and methods of the Ancients; yet notwithſtanding, it is moſt firmly founded upon experience which is the miſtreſſe of all things, and by which alſo ought all arts to be proved.

THE

THE
Second and Third Book
OF THE
ARCHIDOXIS

Of the Separation of the Elements.

BEfore we ſet about the Declaration of the Separation of Elements, there are ſome things which we ſhall explain (ſeeing that the things written of the Generation of things are not ſo very conſonant with the Separations of the Elements) for the better and clearer underſtanding of that ſame Separation; for every thing is brought to its end and iſſue, the more conveniently, where a mature intelligent conſideration, as to what the event will be, precedes; For verily, thereby the practick becomes the clearer. We therefore ſay that the four Elements exiſt together in all things, out of which doth ariſe to every one its Predeſtinated ſtate.

But now by what means thoſe four Elements, ſo mutually contrary among themſelves, are able to agree and abide together, without the deſtruction of themſelves: you are to underſtand it thus, Whereas the mixion of the Elements is in and by predeſtination, ſo united and corroborated, the caſe ſtands thus; there is no weight to be accounted in them, but the ruling power of one of them is greater in things then anothers

power

power is, by which is to be underſtood that in the digeſting or diſpoſition and ferment of the predeſtination, the ſtrongeſt element will bear rule, and overcome and ſubject the others. By which means the other three elements cannot in the leaſt attain their perfection, but are in relation to that perfect element, as the light or ſappy matter in wood is to the firm timber; therefore alſo they are not to be called Elements, for as much as they are not all of them perfect, but one onely is ſo; when we ſpeak therefore of the four elements wch finally are in all things, we are not to underſtand it ſo preciſely, that in them the four Elements are perfect; but there is but one onely finiſhed or accompliſhed element in things; the other Elements remaining imperfect, by reaſon of the virtues and puiſſance of the chief excelling element; hence it comes to paſſe, that they can thus accord and conſiſt together, becauſe that there is no perfection in three of them, upon which account alſo neither can there be any corruption by the contrarieties to bear rule. Moreover, that an element is predominant in one kind, tis becauſe tis hereunto predeſtinated, and therefore no corruption nor permixion can adhere to them, as we mention it in the book of Generations; whereas therefore there is onely one element in every thing particularly, it is needleſſe to ſeek for four elements in things, there being three of them not poſited in perfection briefly and finally; therefore we muſt underſtand that the four elements are in all things, but not four complexions actually, the caſe ſtands thus; a ſubſtance or matter contains the element water, and then it is nenuſar or water lilly; there is not in it beſides this element, neither earth, nor air, nor fire; likewiſe, there is not in it any likeneſſe of heat, or dryneſſe, for it hath no peculiar operation, but the predeſtination thereof is water, and is the onely element of water, under which is neither dryneſſe nor

nor heat, according to its affianced nature. But yet although all these things are thus, yet notwithstanding the other three elements are in it, but the creatures have not their rise out of those three elements which are not brought forth as it were perfect, nor have they their beginning or help and assistance from them, but out of the predestinated element which is united to, and impressed in that stock and kind.

And albeit, that this squares not with the Common Philosophy, viz. that the one predestinated element hath of its own nature the other three elements adhereing unto it self, yet notwithstanding it is to be believed, that the element, and substance, or matter, are different from each other. The which is to be thus understood. The substance or matter is not from that element which tingeth and elementateth the substance; neither also are these elements from the substance, but they have an equal like agreement as the body and soul have. But now each body, as for example, The body of some growing thing hath its Complexion, and likewise its element. Although the element it self is not visible in the growing body, nor is it tangible or demonstrable, and that for this reason, because this element is by reason of its subtilty more strong, and subjects the other elements of the growing body. And yet all of them are in the body, but imperceptibly, like as when water is permixed with vinegar, it becomes like unto it; and although the vinegar shall have changed all in the essence thereof, yet nevertheless the Complexion of the water remains incorrupt; nor is it vinegar, for that cause, but is as much water as afore: And although it puts not forth the virtues of water as afore; yet it doth not therefore follow, but that it hath them still.

Now therefore, by these propositions we are willing to declare by what way the Separations of the Elements are

are to be made; and here shall we meet with two Practicks that require our understanding. One is that which the Separation of the Predestinated Element agreeth unto, and this we will declare in the book of the *Quintessence*. The other is that which the four Substantial Elements that exist in growing things, appertain unto. By this we are to understand, that the Predestinated Element is the Quintessence, nor is it possible to make a separation of the one from the other, onely it may be made from the other three Elements, as followes hereunder, concerning the Quintessence. But where we speak of the Separations of the four Elements, we mean those four which are essentially in a body, from hence hath risen so many various errours, because that men have sought after the four Elements, and also the Quintessence in the Predestinated Element, the which cannot possibly be.

Moreover, you must also know, that when the Elements of bodies are ~~not~~ to be separated, so that one may be Fire, another Water, and another like to Ayre, and the fourth to Earth, according to their Complexions. That sometimes the Elements appear with their forms, sometimes with their Complexions, as the water like water, the ayre like ayre, the earth like earth, and the fire like fire. These are to be subtilly understood, and may then at length well be done by a similitude, if they are taken for the union of the Elements, not visibly or actually, neither according to the nature of the Element of fire, but as an hot and dry Complexion, like fire. On this manner hath every Element its nature, essence and condition attributed to it; the propriety remaining incorrupt; for it is not to be supposed, that because some hearb is most hot, as a nettle, it doth therefore contain in it self the more fire; no, but it is rather to be accounted thus, *viz.* that the Quintessence of it is more hot, then the Quintessence of Chamomill, the

the which latter hath a leſſer heat. But the Elements of the body do receive either leſſe or more, from their own ſubſtance or matter; even as wood contains in it ſelf more fire then hearbs do. Likewiſe ſtones have in them more of dryneſs and earth than Rozins have.

In like manner alſo note, that the multitude and quantity of the degree in the Quinteſſence, doth ariſe from the Predeſtinated Element, and the intenſion or exaltation of the degree of the Corporal Elements, ariſeth from the Species, or ſhape of the ſubſtance, which is unlike.

But as to the Practick of the Separation of the Corporal Elements from all the other things, Obſerve that it is twofold; One way teacheth to extract the Three Elements from the Pure Elements, as from the *burning* Fire, from the *inviſible* Air, from the *true* Earth, and likewiſe from the *natural* Water; the which Elements have not ſuch a like Original as the precedent Elements have: The other way is of them, of (*alias* in) which thoſe Four do exiſt, as we ſaid afore, but yet with this difference, *viz.* That this exhibits more of the Element of Fire, Water, Earth, or Air, with the ſimilitude of the Form of the eſſential Elements. When they ſhall be ſeparated after this manner, they can never be any more diſſolved, *viz.* So as for the Complexions to be corrupted or altered any further; (*alias, So as to be eradicated out of their Complexions.*)

'Tis alſo to be conſidered, That the Elements by Separation, are found to be, formally, of the likeneſs of eſſential Elements: for the Air appears like Air, that cannot at all be ſhut in, (which ſome falſly think) and that for this cauſe, becauſe it preſently exalts it ſelf in the moment of Separation, and the Wind doth ſometime break forth, and aſcends upward with the Water, ſometimes with the Earth, and other while with the Fire: For verily the exaltation, or elevation in the

Air, A very much wonderful, like as if the Air were to be separated from the essential Element of the Water, it is to be done by boyling; the which beginning to boyl, the Air is forthwith separated from the Water, and carries with it the most light substance of the Water, and by how much the Water is lessened, so much also is the Air diminished according to its proportion and quantity, †

Therefore it is to be be noted here, That no Element can be conceived or had without Air, although any of them may be had without another; wherefore we undertake not the burden of Separating the Air apart, seing it is in the other three, as the life is in the body; for when it is separated from the body, they all perish: as we clearly teach in the following Practick of *Separations*. In this place, there are Four wayes must be considered; One way, is in Watery bodies, that is, in Herbs, which have more of Water, than of any of the other Elements. The Second is in fiery bodies; such are Woods, Rozins, Oyls, Roots, &c. which contain in themselves more of the fiery substance, than of the others. The Third is to be understood of Earthy bodies, such as are Stones, Clayes, and Earths; but the Fourth is of Aierial: and this is in all the other three, as we mentioned above. In like manner also are there so many Wayes to be considered of, as to the pure Elements, after the same manner as is said afore, of the Four fore-going.

Hence then is it easie to be known what the Elements are, and how to be separated; amongst which, the separations of the Elements from Metals come first, to be considered of; in which *Elements* there are peculiar Predestinated virtues, which are lacking in the other Elements, (*alias, which are forced out of the other Elements*;) for although all the Elements are alike in the form, *viz.* in Heat, Coldness, Moisture, and Dryness; yet notwithstanding the Dryness or Moisture, &c. the Heat

Heat and Coldneſſe are not the ſame in one thing as in another; for, in ſome it is Appropriative; but in other-ſome it is Specifick; by various wayes after this manner, according as in every kind they are each of them naturated peculiarly and eſſentially, for there's no kind of the Elements like to another in virtues.

Thus alſo are we to conceive concerning the Separations of *Marcaſites*, the which do likewiſe differ from the others in the Practick, and Elemental Nature; for every kind, or Lineage, is poſited in a peculiar Separation, and muſt be practiſed with, in a particular way; afterwards we will ſpeak of Gems, and Stones, and demonſtrate their Elements, for they appear not at all like the others.

Furthermore, *Salts* are of a peculiar and moſt excellent nature, and of more properties then are perceived to be in the others: There is alſo a diverſe eſſence in Herbs, which have no manner of agreement with the Minerals themſelves; nor indeed can they be alike, as to what belongs unto their nature Likewiſe, the property of Woods, Fruits, Barks, and ſuch-like is ſingular; alſo the property of Fleſh, Drink, and all *edible* Food, and of things not good and clean, but evil and impure, which are to be ſeparated into Elements.

There are Two wayes found to be, of that Separation which we mean; One whereof is, the Separation of each Element ſhut-in by it ſelf, into a peculiar Veſſel without the corrupting, or loſing of its virtues, the Air excepted. The other way is of the Separation of the pure from the impure, in the Four Elements, *viz.* after this manner: After that the Elements are ſeparated *viz.* the one from the other, they have as yet a groſſe ſubſtance; for which cauſe there follows another ſeparation of thoſe ſame Separated Elements; we will therefore declare the Practick of them all, for 'tis to be known in the firſt place, that the Quinteſſence of

things is to be ſeparated & extracted this way, becauſe truly the Elements drawn out of bodies, in the nature of a Quinteſſence, are not ſubjected, but are left with it. Therefore it is able to tinge the Elements, either ſtronger or weaker; which is to be underſtood thus, That the vigorouſneſs do not (becauſe of this) periſh from the Elements, when the Predeſtinated Element, that is, the Quinteſſence, is extracted; for it is it ſelf likewiſe Elemental and Separable, as to the Elemental form, but not as to the differing natures, as is evident in the Diſcourſe of the *Quinteſſence*.

By theſe like Separations, all Elemental Infirmities may be cured, by one ſimple Quinteſſence, *viz.* after this manner; If thoſe Predeſtinations fight againſt theſe infirmities, as we ſet down more largely in the Diſcourſe of *Predeſtinations*. By theſe things therfore thus ſpoken, we have ſufficiently enough diſcloſed the beginning of the Separations, and therefore let us now haſten on to the Practick part of them; the variety whereof is *Tenfold*: One is of *Metals*, a Second of *Marcaſites*, a Third of *Stones*, a Fourth of *Oleaginous things*, a Fifth of *Rozins*, a Sixth of *Herbs*, a Seventh of *Fleſh*, an Eighth of *Juyces*, a Ninth of *Vitrified things*, and the Tenth of *Fix things*: And now, as to thoſe Separations of the Elements there are three wayes thereof, One by *Diſtillations*, a Second by *Calcinations*, and the Third by *Sublimations*; To this do belong all the exerciſes, as the applying of the hands to the Fire, and Labouring, and other neceſſaries, which ſhall be ſet down in the following Separations.

Of the Separations of the Elements out of the Metals.

AS touching the Separation of the Elements from the Metals, there need the beſt Inſtruments, Labour, Diligence, and an artificial Experience, and an aptitude of the Hands for this Work.

Firſt of all, make an Aqua Fortis, *thus*:

Take *Saltnitre*, *Vitriol*, and *Allum*, equal parts, the which you muſt Diſtil into an *Aqua Fortis*; pour this Water again upon its *feces*, and again Diſtil it in a Glaſſe. In this *Aqua Fortis* clarifie Silver, and afterwards diſſolve therein *Salarmoniack*: Having ſo done, Take a Metal, reduced into Leaves, and reſolve it there into water, that is, in the ſame water, then ſeparate it by *B. M.* pour it on again, repeat this ſo often until there be found an Oyl at the bottom, *viz.* of ☉ or Gold, a ſpadiceous or light red Colour; of ☽, a lazure; of *Mars*, a red, and very obſcure; of ☿, a white; of ♄, a livid, wan, and leady; of *Venus*, an abſolute green; and of ♃, a yellow colour.

But yet note, that, not all the Metals are thus reduced into an Oyl, but ſuch as have been afore prepared: as for example, *Mercury* is to be ſublimed; *Saturn* to be calcined; *Venus* to be florified, or reduced into *flores*, *Iron* to be Crocified, and reduced to a *Crocus*; *Jupiter* to be Reverberated; as for *Sol*, and ☽, they will eaſily ſubmit themſelves.

So then, when the Metals ſhall be on this wiſe reduced into a liquid ſubſtance, and thereby diſpoſed

themſelves to a diſjoyning of their Elements, (the which thing cannot poſſibly be done in a Metallick nature) for every thing is to be afore prepared for the uſe its agreeable unto and convenient for. Afterwards ad to one part of this Oyl two parts of new Aquafortis, and being well ſhut in together in the beſt glaſſe, ſet it in horſe dung for a moneth, then deſtil it wholly off with a gentle fire, that the matter may be coagulated in the bottom. And the Aquafortis which aſcends, if it be deſtilled on this manner in a B. thou ſhalt fine two Elements together; But note that all the metals will not leave the very ſame Elements behind; for in Gold, the *Earth* and the Water remains in A. B. but the Air is in all the other three; and the *Element* of Fire abides in the bottom; becauſe the Subſtance and tangible matter of Gold is coagulated by the fire, therefore it will come together in a ſubſtantial matter and ſubſtance.

In Lune there will remain in the bottom, the *Element* of Water, and in a Balny, the *Elements* of the *Earth* and Fire, for the Subſtance and Corporality of ☾, which indeed is of a fix nature, and which cannot be elevated, is born and ſprings from coldneſſe and moiſture. In *Mercury*, the Fire remains in the bottom, and the *Earth* and Water are elevated up. In *Venus*, the Fire alſo remains, and both, *viz.* the *Earth* and the Water abides in a B. In *Saturn*, the *Element* of *Earth* remains in the bottom, the Fire and Water are to be had in a B. In *Jupiter*, the Air remains in the bottom, and the Fire, Water, and *Earth* are elevated therefrom.

Tis therefore to be obſerved, that the Air affords a body in ♃ and in no other metal whatſoever, of the which although ſome part doth alſo aſcend together and remaines, inſeparably permixt with the other three *Elements*, yet notwithſtanding that Air is not Corporeal,

rëal, but is adherent and concurrent with the others, and is inſeparable from them.

Furthermore, 'tis to be noted, that, that remainder, that is, the corporeal Element, which remained in the bottom, muſt be reduced by a *B.* into an Oyl, with freſh *Aqua fortis*; and ſo this Element will be perfected, the which thou ſhalt keep for one Part. The reſt thou ſhalt Separate by a *B.* on this wiſe; Put them in Sand, and Urge them gently; then firſt of all, the Water will be elevated, and will come forth; then after that the Fire, for you will know by the Colour where thoſe two remain. But if the Elements, Earth and Water, ſhould have remained, then the Water will aſcend firſt, and after that the Earth. But if it be the Earth and Fire, then the Earth is elevated firſt, and the Fire afterward. But if the Water, Fire, and Earth ſhould be together, then the Water will aſcend firſt, the Fire next, and laſt of all the Earth. Theſe Elements may be ſo kept in peculiar Glaſſes, each of them according to its nature: as for example, in *Sol*, the Hot and Dry, without any other property. Likewiſe the Cold and Moiſt, and the Cold and Dry. The like is to be underſtood of the others. But you muſt know thus much, That the Corroſive nature of the *Aqua fortis*, is ſo to be extracted, as we have deſcribed it in the Book of the *Quinteſſence*.

Of the Separations of the Elements out of Marcaſites.

HAving afore ſet down the Separations of the Elements out of Metals, it remains that we now proceed to thoſe Separations that may be made from *Marcaſites*, and they are theſe:

Take of any kind of *Marcaſite* (as you pleaſe) whether Biſmute, or Talk, or Granate, or Cobolt, or any other kind, one pound; of Salt Nitre as much; beat them together very ſmall, and draw them out, or diſtil them by an Alembick, without a Cucurbite, by burning them together, and keep whatſoever Liquor ſhall aſcend. But as for that which remains in the bottom, grind it, and reſolve it into a Water with *Aqua fortis*, and hereto pour the Water you gather'd afore, and Diſtil it into an Oyl, as was aforeſaid of the Metals. And after the ſame proceſſe, ſhall you Separate the Elements likewiſe; for thus 'tis to be underſtood, *viz.* the Golden Marcaſite, to be ſeparated like to Gold, the Silverish like to Silver, the Biſmutick like Lead, the zinck like Copper, the Talk like ♄, the Cobolt like Iron, &c. Thus much may ſuffice for the Separation of all kinds of *Marcaſites*.

Of the Separation of the Elements from Stones.

THe Separation of the Elements of *Stones* and *Gems*, is to be thus underſtood; *Take* a Stone, grind it exceeding well to pouder, whereto add twice as much Sulphurvive, and being all well mixt together, put them into a luted Pot in an Athanor for four hours, that the Sulphur may be wholly abſumed; afterwards, let that which remains be waſht from the *feces* and Sulphur, and be dried. This Stony Calx muſt alſo be put into *Aqua fortis*, and be proceeded withal as is aforeſaid of the Metals. Therefore Stones are compared to Metals; as the clear *Gems*, that are not white, nor browniſh, are compared to Gold; the white *Ceruleous*

leous and blewiſh coloured, to ſilver or ☽; then the more common ſort of ſtones, to the other Mettals; as *Alabaſter* to ♃; Marble to *Mars*; flint to ♄; but *Dulech* to ☿.

Of the Separation of the Elements from Oleaginous things.

ALL Oyles, Woods, Roots, Seeds, Fruites and ſuch like as have a flaming nature, and fit for burning, are to be reputed Oleaginous; and the Separation of them is two-fold, *viz.* of the Oleaginous Bodies, and of the Pure Oyles:

The Separation of the Oleaginous bodies, is thus.

TAke this Body, break, grind or make it ſmall by any other way you can, then wrap it up in a linnen cloath, and tye it, ſet it in Horſ-dung tell it be wholy putrified, the which ſooner happens in one body then in another. After that it ſhall be putrefied, let it be put in a Cucurbite, and let be poured thereon ſo much common *Aqua Ardens*, or burning water, as may overtop it the breadth of four fingers, and let be deſtilled all that can aſcend, in Sand; for all the Elements aſcend, except the Earth it ſelf, the which you ſhall know by the colours; but yet, the *Aqua Ardens* doth firſt aſcend, after that the Air, then the Water, and laſtly the Fire, and the Earth will remain in the bottom.

But

But now as to pure Oyles, you are to understand that they do not need putrefactions, but are to be destilled alone without addition; then afterwards, their Elements are to be separated, as was said afore of the others, the which are likewise destinguishable by their Colours.

After the same manner must you proceed with *Rozins* of a liquid substance, as *Pitch*, *Rozin*, *Turpentine*, *Gums* and such like. But such Rozins as are Corporal, as Sulphur is; they must first be prepared on this wise.

Of the Separation of the Elements in Corporal Rosins.

TAke Sulphur most finely ground, boil it with twice as much Linced Oyl, into a Liver; the which being beaten to powder, and shut up in a bladder, must be put into Horse-dung to putrefie for four weeks; Then let it be destilled by an Alembick, gently upon a naked fire, the Air and the Water do ascend first, in different and pallid Colours; then afterwards by the encreasing of the Fire a little, the Fire doth ascend upwards, but the Earth abides in the bottom. The Colurs appears pure, as the Air yellow, the Water like to thick milk, that it can scarce be distinguished from milk, the fire like a burning Rubie, with transparency, and all the signes of fire, but the Earth is altogether black and dust; and the four Elements being thus Separated, each Element is perfect, in its own Elemental Complexion, and without permixion, as is above said.

Of

Of the Separation of the Elements from Herbs.

SO alſo in Hearbs, the Element of water, is of moſt account, when they are cold Hearbs; but if they be Aërial, then that Element predominates. So likewiſe is it to be underſtood of the fire; The Separation of their Elements is thus. Take Sage, and beat or bruiſe the leaves thereof, and afterwards ſet it in putrefaction, as is ſaid afore, then deſtill it by an horſe-belly, and the Element of fire will aſcend firſt, So long until the Colours, and the thickneſſe of the water be changed; afterwards the earth will ſucceed, and ſome part of it likewiſe will remain in the Bottom, the which part is indeed fix. Deſtil this Water in the Sun, ſix dayes, and afterwards ſet it in a *B.* then the Element of the Water will firſt aſcend, which is very little, and is perceptible by the taſt; after that, the colour is varied. the Element of the fire aſcends ſo long, until that taſt be likewiſe altered; then at laſt, at a part of the Earth is elevated up, but yet it is but very little, the which being permixt with the Air, is found in the bottom The like is to be underſtood of Aërial and watery Herbs; of which Hearbs the Air aſcends firſt, after that the Water, and laſt of all follows the Fire, according to the proceſs ſet down of Sage.

Of the Separation of the Elements from Fleſhly Bodies.

THE Separation of the Elements from Fleſhly Bodies, and ſuch as live with blood, is to be thus underſtood, that the Predominant Element in them, is to be perceived more abundantly, and chiefly at the laſt of all; as the Principal Element in Fiſhes is Water, in Worms fire; likewiſe in Fleſhly Bodies that are commeſtible, and ſuch as we uſually eat, is Air, according to our diſcourſe in the Treatiſe of *the Generation of Animals.*

The Separation of the Elements from Fiſhes is thus.

PUtrefie the Fiſhes moſt exceedingly well, then deſtil them by an horſ-belly, and there will very much Water aſcend, repeat this Putrefaction and Deſtillation, and ſo encreaſe it, until there will no more water aſcend, that which remains, deſtil afterwards by Sand, then at length the Fire aſcends in the form of Oyle, but the earth abides in the bottom. Thus the whole ſubſtance of the Fiſhes is Separated into the Elements; Here need not any conſideration of their fatneſſe and marrow, but it is to be ſuppoſed, that every thing is Separated by putrefaction, and divided into their Elements. In like manner is it to be underſtood of Worms, except that from them there comes not onely

onely Water, but more of fire, unleſſe they be aquaous or watery Worms; as Serpents, in the deſtillation of which there are many things obvious, and things more wonderful then can be ſpoken, after the ſame manner is it to be underſtood of commeſtible Animals, which do alſo peculiarly diſcloſe their Elements by Separation.

Of the Separation of Elements from Wateriſh Things.

AS to the Separatron of Juycy and Watery bodies, into their Elements, and of ſuch bodies as have the form of waterineſſe, as Urine, Dung, Water, *&c.* obſerve this Proceſſe.

Take Urine and deſtil it very well, then will aſcend the Water, Air, and Earth together, but the fire abides in the bottom; afterwards mix all together and deſtil them again, and do thus the fourth time, and in the fourth deſtillation, the Water will aſcend firſt, then the Air and Fire, but the Earth abides in the bottom.

Take then the Air and Fire in a peculiar Veſſel, the which ſet in a cold place, and there will be Stria's or Cryſtals congealed, the which are the Element of Fire, though indeed they will be likewiſe congealed in the deſtilling, but yet in the cold the Congelation will be more.

Of

Of the Separation of the Elements from Water.

MAke the water boil, by an horſe-belly, or dunghil, and the *Earth* it ſelf will ſettle in the bottom, putrefie that which aſcends, for its time, and let it be deſtilled, afterwards by a *B.* and the Water will aſcend firſt, and the Fire afterwards. *Dung* or *Excrements*, Vitriol, Tartar, and ſuch like juyces, as Allum, Salts, and others of that kind are to be deſtilled by aſhes in that heat, and ſo long, until they will no more aſcend, and that the Water and Air have aſcended, and the *Earth* aboad in the bottom, afterwards by the fire, doth the fiery *Element* aſcend. Tis to be obſerved in this place, that albeit the four *Elements* are ſeparated, yet notwithſtanding there do yet remain in the *Earth*, four Occult *Elements*, as being fix, as in the *Caput mortuum* of Vitriol, the which you muſt ſublime with *Sal Armoniack*, and ſo will an Oyl proceed forth, in which the Water and the Fire are, and the *Earth* it ſelf remaines Subſtantially; Separate them wch have aſcended up, and the Water will aſcend again, and the Fire will abide in the bottom, thus alſo is it to be underſtood of Tartar, and Salts. Now although there are many more Separations of liquors, yet we ſhall make a larger declaration of them, where we ſpeak of Tranſmutations; for it is to be obſerved that there are more *Elements* in a Corroſive *Earth*, then in Aſhes; Therefore the Separation is to be made by Sublimation, as we ſhall demonſtrate elſewhere.

Of

Of the Separation of the Elements from Glaſſes, and ſuch things as are Glaſsy.

THat which we have ſet down afore concerning the reſolutions of Marcaſites, the ſame is to be underſtood in this place about Glaſes, and is principally to be conſidered, *viz.* that they be calcined with Sulphur, as the ſtones were; then afterwards waſhed, and be diſſolved with Salt-Peter and *Aquafortis*, &c. as we have mentioned afore, &c. Their Elements are likewiſe to be known by the colures, in the deſtillations of them, not as they ſhew themſelves to the ſight; and thus much for them.

Of the Separation of the Elements in fix Bodies.

THe Separation of the Elements of fix things, is made by ſublimation, as we teach of Salts and Liquors, but yet with this difference, that they are to be calcined with Salt-nitre, and to be ſublimed afterwards; And although there are many other things not ſet down in this place, yet nevertheleſſe tis to be underſtood, that the Separations of all Bodies are to be made, by theſe thus mentioned ten ways. Moreover as to the Separations of the four *Elements*, tis to be obſerved that each of them may be Separated again, *viz* the Fire as fire, the Air as air, the Water as water, the Earth as earth, as it followes concerning their Peculiar Separations.

Of

Of the Separation of the Fire.

YOU are alſo to know, that from the Element of Fire may be Separated four Elements after this manner, when the Fire is moſt violently enkindled or aſcends, receive it in a Recipient, or Glaſs-veſſel, wch ſhut exceeding well, and ſet it in horſe-dung for a month, and thou ſhalt find in that one Element, four Elements; the wch do thus with, open the veſſel, put a Receiver thereto, ſo the vapour, or Air will aſcend into the receiver; then afterwards, deſtil that which remains by a B. ſo the water will aſcend, then by an heat of aſhes, the fire will aſcend, and the Earth will abide in the bottom; as to the virtues of theſe Element, what they are, and why they are in this place thus deſcribed, we ſhall explain more at large in other Books.

Of the Separation of the Air.

HAving received the Element of the Air into a firm glaſſe, and ſhut it with Hermes his Seal, tis to be expoſed and directed or, turned at the Sun, for an whole ſummer; the Air is by the circulation changed into moiſture, or Water, daily encreaſing more and more. Thou ſhalt ſeparate this quantity on this wiſe, *viz.* let it be putrified in horſe-dung for four weeks, afterwards deſtil it by B. as you did the Fire; Its virtue ſhall be ſpoken of, more largly in another place.

Of the Separation of Water.

THis being put in a glaſs top-ful, and not the leaſt ſpace empty, let be ſhut with Hermes Seal, and ſet at the warm Sun for a moneth, that it may daily have ſuch a heat as if it would boil, but by reaſon of the fulneſs of the glaſſe it cannot; which time being paſt, putrefie it for four weeks, then open it and deſtil it by an Alembick of three quils or beaks, by this way are the three Elements, Separated and the Earth of that Water abides in the bottom. The nature of this is ſaid to be of very much virtues in many caſes.

Of the Separation of the Earth.

THe ſame proceſs is to be obſerved with the Earth, as was with the Water, except onely the diſtillation, for this deſtillation is like to that which is made or done in the fire, and is perfected by the ſame way. There is many a reaſon of our ſetting down this Separation of the Elements, in this place; not only becauſe tis very profitable in Philoſophy; but tis ſo in Medicine likewiſe. We have now abundantly enough written of the Separations of the Elements, and although more might be mentioned thereof, yet it is not ſo very neceſſary.

Now we will declare the Separation of the Pure from the Impure, according to our determination and purpoſe. The which indeed is done after the ſelf ſame way as we teach of *Arcana's* and *Aurum potabile*, and therefore not to be brought in here, although that

proceſſe is not from its very beginning altogether the ſame with that which is ſet down about *Arcana's* and *Magiſteries*, yet nevertheleſſe I do at the end aſſume, and follow the ſame way of Preparation by Separation of the Element, foraſmuch as that here in this place, thoſe Elements are to be Separated, after that each of them is purged from the defilements that are therein; ſo that no deformed thing or impediment may proceed from them, which otherwiſe might eaſily be.

The end of the Second and Third Book of the Archidoxis, *of the Separation of the* Elements.

THE

THE Fourth BOOK OF THE ARCHIDOXIS.

of the Quinteſſence.

WE have formerly mentioned the Quinteſſence that is in all things; now we are (here in the beginning of this Treatiſe) to conſider what it is; The Quinteſſence therefore, is a certain matter Corporally extracted out of all the things, which Nature hath produced; and alſo out of every thing that hath a life in its ſelf, and is ſeparated from all impurities and Mortality, is moſt ſubtilly mundified, and likewiſe Separated from all the *Elements*; from hence it is evident, that the Quinteſſence is as if it were the Nature, Power, Virtue and Medicine, ſhut up and impriſoned heretofore in things, but is now free from its dwelling place and extraneous incorporation; the ſame Q. *E.* is the Colour, Life, and propriety of things; 'tis a Spirit like the Spirit of life, with this difference, that the ſpirit of the Life of a thing is permanent, but of man mortal; from whence may be underſtood, that a Quinteſſence cannot be extracted

from the flesh or blood of a man; and that for this reason, because the Spirit of Life, which also is the Spirit of Virtues, dies, and the life exists in the *Soul*, which then afterwards is not in the substance. By the same reason also, even the *Animals*, because they lose their Spirit of Life, are therefore wholly mortal, and afford no Quintessence; for the Quintessence is the Spirit of the thing, which verily cannot be so well extracted out of things sensible, as out of in-sensible things; Now, *Baume* hath in it self a Spirit of Life, the which is its Virtue, Power, and Medicine; and although it be separated from its *Root*, yet notwithstanding the Life and Virtues are therein; for this reason, because that is a fix Predestination: Therefore the Quintessence may be extracted therefrom, and be also Conserved with the life thereof, without Corruption, as a thing eternal, according to its Predestination: But now, could we but extract after this manner, the life of the Heart, without corrupting it, even as is possible for us to do, out of things insensible, without doubt we might be capable of Living perpetually without the knowledge or feeling of Death, and Diseases; the which thing is impossible for us to do. And therefore we must expect to *die*.

Whereas therefore, the Quintessence is the Virtue of the things; we must in the first place tell you, in what form the Virtue and Medicine is in things, and that on this wise; *Wine* contains in it self a great Quintessence, whereby it hath very wonderful Operations; yet notwithstanding there is not so much of the Operation, as of the *Wine*, as is evidently apparent: If *Gall* be cast into Water, it makes it all bitter, although the *Gall* be not the hundredth part of the quantity of the Water; So the smallest portion of *Saffron*, will tinge a great deal of Water; all which doth not therefore become *Saffron*. Thus in like sort is it to be understood of the Quintessence, its quantity is very little, and lodgeth as a Guest

Gueſt in Wood, Herbs, Stones, and ſuch like; The reſidue is a meere abſolute body; the which we write of, in the Book of *The Separation of the Elements.* Nor are we to dream that the Quinteſſence is a certain fifth Eſſence, above the Elements, when as even it it ſelf is an Element. Likewiſe ſome or other may ſuppoſe, that the *Q. E.* is a Temperate Eſſence, *viz.* neither Cold, nor Hot, nor Moiſt, nor Dry, for verily it is not ſuch. For there is nothing that conſiſteth of ſuch a temperature; for by it, it would be wholly alienated from the Elements; But all Quinteſſences, have a nature according to the Elements; as for example, the Quinteſſence of Gold hath a nature according to the Fire, the *Q. E.* of Lune, according to the Water, of *Saturn* according to the Earth, and of *Mercury* according to the Air.

But the reaſon why a Quinteſſence cureth all deſeases, is not becauſe of its temperature, but becauſe of its implanted property, its great cleanneſſe and purity, whereby it doth in a wonderful manner, alter and change the body into cleanneſſe. For even as a ſpot or film is took off from the Eye, wherewith it was darkened afore, even ſo doth the Quinteſſence mundifie the Life in man. Neither doth it follow, that all eſſences muſt neceſſarily be of one and the ſame nature, mutually; No, nor are all the fiery natured eſſences of the ſelf ſame Operation, by reaſon of their complexion; as for example, ſhould any ſuppoſe that the Quinteſſence of *Anacardes* hath the very like ſelf-ſame operation, as the Quinteſſence of Gold hath, becauſe both of them are of a fiery nature, he would be extreamly miſtaken, becauſe the Predeſtination and diſpoſition, cauſeth the diverſitie of virtues; for even as every *Animal* conteins in himſelf the ſpirit of life, and yet for all that, they have not all of them the very ſame like virtues, becauſe they all conſiſt of fleſh and

blood, but one differs from another, as in taſte, ſo in virtue; even ſo is it with the Quinteſſence; the which doth not receive its virtue from the Elements ſimply underſtood, but from the propriety exiſting in the Elements, according to our diſcourſe, in the Book of *the Generation of Things*.

Thence it comes to paſſe that ſome Quinteſſences are *Stiptick*, ſome are *Narcotick* or ſtupifying, other ſome Attractive, others cauſe ſleep, others are bitter, ſweet, ſower, benumming, and ſome are renewers of the body into youthfulneſs, others conſerve it in health, purge it, bind it, &c. the virtues of which Quinteſſences are innumerable, nor can they be reckoned up here, but yet a Phyſitian ſhould know them very well.

When therefore the Quinteſſence is Separated from the not-Quinteſſence, as the Soul from its body, and that it be taken inwardly into the body; What infirmity is able to reſiſt ſo noble, pure and potent a Nature? or to take away the life from our body, death excepted, *viz.* the Predeſtinated time which Separates our Body and Soul, as we teach in our Book of *Life and Death*. We are alſo to conſider in this place, that every Diſeaſe requireth its Peculiar Quinteſſence; although we teach ſome that are fit for all diſeaſes. But by what reaſon that comes ſo to paſſe, ſhall be taught in its proper place.

Furthermore we teſtifie, that the Quinteſſence of Gold is as to its Quantity, exceeding ſmall; and the reſidue of it is a leprous body, in which there is remaining neither ſweetneſſe, nor ſowerneſſe, nor any power or virtue beſides the mixion of the four Elements. And this ſecret we ought not to be ignorant of, in the leaſt, *viz.* that the Elements themſelves; cannot without the Quinteſſence reſiſt any diſeaſe, but are able to do onely thus much, and no more then thus, *viz.* to heat or to cool,

cold, without any kind of virtues; as but case the disease be *hot*, it is driven out by Cold, but not by that *frigiditie* as is destitute or void of Cold virtues, as water and snow, the which two though sufficiently cold, yet there is no Quintessence in them, by whose power and virtue the disease may be expelled. On this account the body of Gold is, of it self, invalid; But its Quintessence onely, existing in that body, and in its Elements, yeelds those virtues therein hidden; so likewise is it in all other things, tis their Quintessence onely that cures, heals, and tingeth the whole body, as Salt doth excellently season any food; The Quintessence therefore, is that which gives colour, such as it is; also virtue; and if Gold be spoiled of its colour, it doth likewise loose its Quintessence. The same is to be understood of the other Metrals, that when their Colours are removed from them, they are then robed of their natural virtue.

The like is it in Stones and Gems, as the Quintessence of Corrals is a certain fatnesse with a redness, and the body of them is white; Likewise the Quintessence of the *Smaragdine* is a green juyce, and the Body of it is also white. The same is to be supposed of all the rest of the stones, *viz.* that they loose their nature, essence, and proprieties together with their colours, as we teach peculiarly in their *Extractions*. The same is to be likewise understood of Hearbs, Plants, and other growing Products. In like manner of flesh and of blood, from which there can be no Quintessence extracted for the reasons afore rehearsed; but yet notwithstanding there may be a certain similitude of a Quintessence extracted by us there-from; after this manner; a piece of flesh hath life in it self even yet, because the flesh is as yet furnished with its whole nature and virtues; and therefore there is a life in it, which although it be not the true life, is nevertheless a pre-

ſerved life, and that ſo long until it putrifies. And therefore this difference is to be noted, whereby dried Herbs, and ſuch like, are to be accompted of, as was ſpoken of *Fleſh*. For, that green Spirit, that is their life, is periſhed from them. So then *dead Things* may be taken for a *dead Quinteſſence*, even as *Fleſh* can emit from it ſelf all its virtues, peculiarly ſeparated (into one part) from its body: So alſo is it with *Bloud*, and dryed *Herbs*. Which indeed, though they be not *live Quinteſſences*, yet do they demonſtrate, how even a *dead Quinteſſence* diſcovers ſome Virtues. But, *Metals* and *Stones* have in them a perpetual Life and Eſſence, nor do they Die; but as long as they are *Metals*, or *Stones*, ſo long alſo doth their Life endure; therefore alſo do they exhibite *perfect Quinteſſence*, which may in like manner be extracted from them.

Moreover, we are to ſee by what way the Quinteſſence is to be extracted: verily, there be many wayes, ſome are made by Additions, as by the Spirit of Wine; others by *Balſamites*; ſome by the Separations of the Elements; and by many more ſeveral wayes which we ſhall not here reckon up particularly.

But, whatſoever way 'tis done by, the Quinteſſence muſt not be extracted by the mixtion or addition of things inconvenient, and unſuitable; but the Element of the Quinteſſence is to be extracted alone from the Separated body: and likewiſe by ſuch a Separated body as is extracted. There are many wayes to be found by which the Quinteſſence may be extracted, *viz.* by Sublimation, Calcination, by Strong Waters, by Corroſives, by Sweet, by Sower things, &c. and it may be done any kind of way: But this alſo is to be noted, That every thing that hath been admixed to the Quinteſſence, by reaſon of the neceſſity of the extraction, that ſame thing is to be extracted again therefrom, that ſo the Quinteſſence may remain alone, without being polluted,

pollated, or permixed with any other things: for it cannot possibly be, that the Quinteſſence can be extracted from Metals, and especially from Gold, (for that cannot be overcome by it self) without the using of some fit Corrosive, that may be again Separated therefrom afterwards. So Salt, which was Water, is again extracted from the Water, so that this Water is void of Salt. But now this is to be considered, that 'tis not every Corrosive that is fit for this work, because they cannot all of them be separated; for if Vitriol or Allum be permixt with Water, neither of them can be Separated therefrom afterwards, without detriment or corruption, but they leave behind them a sharp residence; and that for this reason, because they are both Watery, and there's made a concurrency, or meeting of two likes; the which ought not so to be in this place: Therefore diligent heed is to be used, that you take not a Watery body to a Watery, or any Oyly body to an Oyly, or Resinous to a Resinous body; but verily, the Contrary ought to separate the Quinteſſence, and to extract it, as Waters extract the Quinteſſence of Oleaginous bodies, (as is mentioned of the Metals) and Oleaginous things, the Quinteſſence of Watery bodies, as we may learn of the Quinteſſences of Herbs, &c. So therefore, after the Separation, and extraction of the Quinteſſence, the Corrosives are to be again Separated, which will easily be done; for Oyl and Water are easily separated, but Oyl from Oyl not so; nor can Water be separated from Water, without permixing each with the other; the which thing being left, may bring to the Quinteſſence a most great losse, for the Quinteſſence must be clear and undefiled, and must be gathered without the permixion of any thing whatsoever, that it may have a Uniform substance, whereby it may be able to penetrate the whole body; for, the subtilty and virtues thereof; cannot be found out fundamentally; no more

then

then its Original, *viz.* from whence it first proceeded, can be fully known. For it (*viz.* the Quintessence) hath many degrees; One against Feavers; as the Quintessence of Opiates; One against the *Hypofarcha*, or an *Hydropical* distemper, as the essence of Tartar; One against the Apoplexy, as that of Gold; One against the *Epilepsy*, as that of Vitriol; the number of which is even infinite and unsearchable by experience. 'Tis therefore worthy the highest Consideration and diligence, that to every Disease, its true enemy may be assigned; for so Nature will give an incredible assistance; the which we will make a better Declaration of in what follows. We cannot speak of the Degrees thereof, in such a manner as is the assignment of Degrees to simple things in Medicine; the reason is this, because there can be no Comparison of the degrees of a Quintessence, to the degrees of Simples, nor indeed may be; but when they are exalted, the excellency and virtue of one, is found to be greater, then that of another, and not the Complexion; Nor is it to be conceived, That the Quintessence of *Anthos*, is hotter then the Quintessence of Lavender; or the Quintessence of *Venus*, dryer then the Quintessence of ☽; but the degree of any thing is to be discerned, by the great and more excellent virtues that it hath, *viz.* after this manner; The Quintessence of Antimony cures the Leapry, the Quintessence of Corrals drives away the *Spasm* and *Torsions*, or Gripings. But now to know which of these is the better and higher graduated, there can be no other judgement of it then thus, *viz.* That the Quintessence of the Antimony is higher and more excellent, and that for this reason, because the Leapry is a more grievous infirmity then the Cholick is, with all its appurtenances; and therefore answerable to the propriety that each hath against divers Diseases, are the degrees thereof to be considered: yea, also in one and the very same

ame Diſeaſe; for ſo in the Leproſie, one eſſence is more powerful to cure it then another; for the Quinteſſence of *Juniper* expels it, and the Quinteſſence of Ambergreece, and the Quinteſſence of Antimony, and the Quinteſſence of Gold: Now although that all theſe Four Eſſences will cure the Leproſie, yet notwithſtanding they do it differently, nor do they conſiſt (as to the Cure thereof) in one and the ſame degree; for the eſſence of Juniper expels this Diſeaſe by a moſt high Repurgation and cleanſing, which it brings into the bloud, and conſumes the Venome ſo, that it is not ſo perceptible; and therefore to be accounted in the firſt degree of that Cure. The Quinteſſence of the Amber-greece takes away the venome alſo; and doth more, for it mundifies the Lungs, Heart, and Members, ſubject to the Leproſie; and therefore the Second degree is attributed thereunto. The Quinteſſence of Antimony doth go yet further then the Two aforeſaid virtues, mundifies the skin, and acuates and renews the whole body, after a wonderful manner; and therefore obtains the Third degree. But the Quinteſſence of *Sol*, doth even alone accompliſh all theſe Operations, and radically takes away all the ſigns of the Leproſie, and ſo renews the body, even as Honey and Wax are mundified and purged from their Comb; on this account it poſſeſſeth the Fourth degree.

By this kind of way, are the degrees of Quinteſſence, to be known, and diſtinguiſhed from one another; that is, which of them is more high, or more excellent. Beſides Simples are to be known by their Properties; for as is their Propriety in the Simple form, ſuch alſo is their Quinteſſence; not ſluggiſher, but much more powerful and excellent.

Moreover, we muſt likewiſe know the differences of the Quinteſſences; for ſome of them do very much ſerve for the Liver, to reſiſt all its Diſeaſes. *Some* for the

the Head, others for the Reins, ſome for the Lungs, otherſome the Spleen, and ſuch like; Likewiſe, ſome do operate only in the bloud, others in the Phlegm only; ſome upon Melancholy only, others upon Choler; otherſome have their Operations in the Humors only, ſome in the Spirit of Life, ſome in the Nutritive Spirit; ſome Operate in the Bones, otherſome in the Fleſh, ſome in the Marrow, others in the Griſtles, ſome in the Arteries; ſome alſo there are, that Operate againſt ſome Diſeaſes Only, and againſt none elſe; as, againſt the Palſie, Falling-evil, Contracture, againſt Fluxes, the Dropſie, &c. Some alſo are found to be *Narcoticks*, others *Anodine*; ſome *Somniferous*; ſome *Attractive*, *Purgative*, *Mundificative*, *Incarnative*, *Conſolative*, *Regenerative*; and ſome *Stupefactive*, *&c.*

Otherſome there are to be found, that *Renovate*, and *Reſtore*; that is, ſuch as tranſmute the Body, Bloud, and Fleſh; Otherſome for the Conſervation of the *Diuturnity*, or Prolongation of the Life; ſome for the Retaining and Preſervation of Youthfulneſs; ſome of them work by Tranſmutation; and ſome by enkindlion, or ſtirring up. Moreover, this is likewiſe to be underſtood that ſome Quinteſſences have a Specifical form, others an Appropriated form, others an Influential, and others a Natural form. Briefly, there are many more virtues that they are endued with, which we are able to deſcribe, and their Operations in Medicine, are exceeding admirable and unſearchable, and that variouſly; for ſome Quinteſſences will make a man of 100. years old, like to one of but 20. years of age, and that by their own Vertues and Power. And now, What man is able to ſearch out the Original of ſo great a Myſterie? Or to find out, from whence the firſt matters do naturally ſpring? It is at the pleaſure of our moſt Supream Creator, either to make them ſo, or to forbear. For, who ſhall inſtruct us to know, what the virtues

virtues of the Quinteſſence of Antimony are, by which the old Hair is caſt off, and new ſprings up in its room? Likewiſe, why the Quinteſſence of *Bawm* roots out the Teeth, and eradicates the Nails of the Hands and Feet, and cauſeth new ones; and the Quinteſſence of *Rebis*, rubs or ſcours off the skin, and renews it? But the Quinteſſence of *Celondine* changeth the body, renewing it into good, and better; juſt ſo as freſh Colours renew a Picture. There are far more Properties then theſe, which we omit in this place, and reſerve them to be declared in their proper Chapters.

And now at laſt, How can it be poſſible that we can relinquiſh and neglect that noble Philoſophy and Medicine, ſeeing that Nature affords unto us ſuch wonderful experiments, both in, and from them; yea ſuch, as the other Faculties are deſtitute wholly of, for that they are placed in a meer Cavilation. And why ſhould not this ſtrange Operation be very pleaſing unto us, *viz.* That the Quinteſſence of the *Carline Thiſtle* takes away the Powers of one man, and beſtows them upon another that uſeth it. Likewiſe, that the Quinteſſence of Gold inverts, or turns as 'twere, the whole Leprous body inſide outwards, and ſo waſheth it as an *Inteſtine*, or *Entrals* are waſht in the Shambles; and doth likewiſe remove the Scabby Skin & make a new one, and looſneth the *Organs* of the Voice, and takes away the whole Leprous Complexion, and produceth ſuch a one, as if he newly came forth out of his Mother. Now therefore, wee'l apply our mind to the making of thoſe *Quinteſſences*, and direct you the Way of their Extractions or Compoſitions; to this purpoſe, we will endeavour to declare them in a juſt due order, together with their Appurtenances, *viz.* One way for *Metals*, another for *Marcaſites*, another for *Salts*, another for *Stones* and *Gems*, another for *Burning things*, another for *Growing things*, another for *Spices*, another for *Comeſtible* and *Poteable*

Potable things. But yet, you are to take notice in the Practick part of *Quinteſſences*, That the *Theory*, and a good knowledge of Natural things, is requiſite; but yet notwithſtanding *Theorically*, viz. of the Proprieties of things to natural Diſeaſes; Neither are we to be Ignorant of the difference between a *Quinteſſence*, an *Aurum Potabile*, *Arcanaes*, *Magiſteries*, and others of that kind, *viz.* thus; A *Quinteſſence* cannot be again reduced into its body; but *Aurum Potabile* may be again tranſmuted very well into its *Metalick* body; and therefore the virtues that are in a *Quinteſſence*, are far more noble then in other things.

But now, in our thus Diſcourſing of the *Quinteſſence*, the difference in reſpect of the one and the other, is to be known; and alſo what that difference is: And although we have ſufficiently explained it afore, yet the *Practick* allures and calls us ſome other way, by which ſaid way, the condition and nature of the Quinteſſence may be found out. For although they do not appear in the form of a *Quinteſſence*, nor are made after the ſame manner, nor conſiſt in one Element alone, as a *Quinteſſence* ought to be; yet nevertheleſs 'tis to be underſtood, that as to the *Quinteſſence* of thoſe things, it is more then ſo, as to be called a *Quinteſſence*; and is rather to be ſtyled a certain *Arcanum*, and *Myſterie*; concerning which, more ſhould be written then we have written of a *Quinteſſence*. But whereas we have declared it in the Books of *Paramyrum*, we ſhall paſſe it over in this place. The number of the *Arcanaes* and *Myſteries* of this ſame *Art* is infinite and unſearchable, and many are the wayes thereof, that we meet withal, and which require the attentive heed of a mans quickeſt ingenuity. But yet, amongſt all this number of *Arcanaes*, we will here rehearſe *Four*. The Firſt therefore of thoſe Secrets is, *Mercurius Vitæ*; the Second is, the *Prima Materia*, or *firſt matter*; the Third is, the *Philoſophers*

losophers Stone; the Fourth is the *Tincture*. And although these *Arcanaes* are, as to their revealment, rather *Angelical* then *Humane*; yet nevertheless we will not greatly fear, or doubt of them, but will rather endeavour to search out the wayes of Nature; and even all that which hath proceeded from Nature, may in my Opinion, be also natureally understood. We do therefore profess concerning *Mercurius vitæ*, that it is not a *Quintessence*, but an *Arcanum*; because there are in it, many virtues and powers, which preserve, restore, and regenerate; as we write in our Book of *Arcanaes*. So likewise *Prima Materiæ* doth not onely operate upon living bodies, but also on dead bodies after the same manner, more then can be imagined to be done naturally. In like manner doth the *Philosophers Stone* shew its efficacy, the which tinging the body, doth release it of all diseases, even as each of the Metals are mundifyed from their Impurities. So also is it with the *Tincture*, the which doth as well transmute the disease into health, as it doth ☽ into ☉. These things, yea and others to, do *Magisteries* and *Elixirs* accomplish, and *Aurum potabile*, each whereof are treated of in their proper books.

Of the Extraction of the Quintessence out of Metals.

NOW then we will in a few words, finish the Extraction of Quintessences from Metals; for many men have (in our time) attempted and experienced very many things in them, and have met with many things that have as it were, even constrained them to enter upon other (and those various too) wayes.

Concern-

Concerning Metals. Therefore this is to be understood, *viz.* that they are to be devided into two parts, *viz.* into their Quinteſſence, and into their Body; both which are liquid and potable, and will not be permixed together: but the impure body, turns forth the Quinteſſence to its ſuperficies, even as the Coloſtrum, or cream is Separated from the milk. By this way are made two fatneſſes, or viſcous liquors out of Metals, the which liquors are to be Separated. As for the fatneſſe of the Body, 'tis alwayes white, even of all the Metals; but their Quinteſſence is coloured, even as we have explained it afore; concerning the ſeven Metals, they likewiſe have all of them the ſame proceſs, and is this.

The Mettal muſt be diſſolved into a Water, then afterwards, muſt this ſolution be deſtilled by a *B.* and be abſtracted or drawn off, and putrefied ſo long until it be reduced into an oyl, the which oyl muſt be deſtilled out of ſmall Glaſſe-Cucurbites by an *Alembick*, and one part of the Metal will remain in the bottom, let the which be again reduced into an oyl as before, and be deſtilled ſo long, until all the Metal ſhall aſcend, then let it be again putrefied for a Moneth, and at length be again deſtilled with a gentle Fire, and the vapours will aſcend firſt, and fall into the Receiver, the which vapours remove; Then there will aſcend two obſcure colours, one white, and the other anſwerable to the nature and condition of the Metal, and when they ſhall be wholly comeover, they become Separated in the Receiver. So that the Quinteſſence remains in the bottom, and the white colour of the Body ſwims at top. Separate theſe two by a *Separating-Glaſs* and put your Quinteſſence in another Glaſſe, and pour thereto ſome Purified Burning Wine, which let remain ſo long therewith, until it, *viz.* the Wine be plainly acuated, then let it be ſtrained or Separated from

from the Quinteſſence, and more freſh be again poured on: this do ſo often till you perceive no more Acuity or ſharpneſſe. Then at laſt, powr on Water twice deſtilled; wherewith let it be waſhed and brought unto its ſweetneſs, then keep it; by this way is prepared the Quinteſſence of Metals. But as for the white Colour of the body if you reduce it, you ſhall have thence from a white Malleable and Metallick body; the which cannot be known, *viz.* under what ſpecies or kind it is conteined. Many other wayes are to be found for the Extraction of a Quinteſſence, which we ſhall be ſilent in, becauſe we account them not for true extractions of Quinteſſences, but onely as tranſmutations, in which there is no Extraction made or uſed.

Of the Extraction of the Quinteſſence from Marcaſites.

THere are alſo to be found, various ways as to the Extraction of the Quinteſſence out of *Marcaſites*, but yet we cannot in the leaſt account them for true Quinteſſences. And although they be of a greater virtue then their Quinteſſence is, as we teach, & diſcover of *Arcanaes*, *Magiſteries* and *Elixers*; Yet notwithſtanding the way and manner that we here uſe, in extracting the Quinteſſence from all *Metalline Marcaſites*, is like to the true extractions of the Metals. And whereas we ſaid before, that the Quinteſſence is the moſt ſupream virtue of things, and do yet for all that aver the contrary in *Arcanaes*, *viz.* that they are greater then the Quinteſſences themſelves are; the reaſon is this, becauſe all *Arcanaes* contain in them the Quinteſſences, and are reduced further, to ſuch an acuity and ſubtilty, that they do re-

ceive thereby a far greater virtue then the Quinteſſence.

The ſame comes alſo to be, by reaſon of their Appropriate and Specifick faculty. The proceſſe therefore of the Extraction of the *Quinteſſence* out of *Marcaſite*; is thus.

Take of a *Marcaſite* ground moſt exceeding ſmall, *one pound*; of the eating Water, *two pound*; being permixt together in a *Pellican*, let them remain in digeſtion two or three moneths, and they will be reduced into a liquor; diſtil this liquor by the Fire, wholly. and it will come over in an oyl, the which thou ſhalt putrefie together in a Belly or Dung, for a moneth, then diſtil it as you did the Metals, and there will likewiſe two colours aſcend. as did from the Metals, one colour white, the other the true colour of the *Quinteſſence*; leave the white, except it be of *Biſmute*, or a white *Marcaſite*, and then you ſhall know them from each other by the thickneſſe. Take the undermoſt and reduce it to its ſweetneſſe, as was afore ſpoken of the Metals. On this wiſe then haſt thou Extracted the *Quinteſſence* out of *Marcaſites*, without any corrupting of their powers and virtues.

Of the Extraction of the Quinteſſence out of Salts.

THe manner of Extracting the the *Quinteſſence* out of *Salts* is done by a peculiar way, that ſo their virtues may not be diminiſhed, *viz.* on this wiſe.

Take Salts, The which you muſt Calcine excellently well; but if they be volatile *Salts*, burn them; afterwards let them be reſolved into a Tenuity or thinneſs, and be deſtilled into a Water, put this Water in putrefaction for a moneth, and deſtil it by a *B.* and there will aſcend a ſweet water, the which throw away.

That

That which will not aſcend, ſet again in Digeſtion for another moneth, and diſtil it as before; and do thus ſo often, till there be no more ſweetneſs perceived; for by this way, haſt thou now the *Quinteſſence* of Salt in the bottom; from *one pound* of Burnt or Calcined Salt, thou wilt ſcarce have *two ounces*. Half an *ounce* of this Salt Extracted on this wiſe (ſuppoſe common Salt) doth ſeaſon meats more then half a *pound* of the other, for here is onely the *Quinteſſence* preſent, and the Body is abſtracted thence-from, by the liquid Solution.

By this way is the *Quinteſſence* of all Salts Separated. But it is to be extracted from *Allum* and *Vitriol*, by another way; thus, They do not admit of a Calcination, even to fuſion, as Salts do; and therefore it is *Expedient*, that after their Calcination, you burn them, and reſolve them according to the Rule of Practiſe; and after that they be reſolved, powr on again the Waters that proceeded from them, and proceed on, according to the Proceſs given of Salts; for much of the *Eſſence* aſcends with the moiſture, the which doth again thus reſide at the bottome in the Compoſition and Putrefaction, and ſo come together into one.

Of the Extraction of the Quinteſſence out of Stones, Gems *and* Pearls.

THE manner of extracting the *Quinteſſence* out of *Stones*, *Gems* and *Pearls*, (the Proceſs of all which is one and the ſame) is the moſt excellent of all, and is as to the Operation thereof, very Subtile and Induſtrious; very, very little is the quantity of that *Quinteſſence*, which is to be had out of *Gems*, and by how much the ſubtiler and purer the *Gem* is, ſo much the leſſer is the *Quinteſſence* thereof; tis ſcarce worth while to Extract the Quinteſſence from groſs, great & vile or baſe Stones, for they have but little virtue in them, and therefore alſo have but very little *Quint.* to come forth

or proceed from them. The Process thereof is this.

Take Gems or *Margarites*, or *Pearls*, beat them into pretty big pieces, not into a Powder, and put them in a Glasse, and pour thereto the *Acetum* of the Roote, or Radicated Vinegar, so as to overtop it the breath of four or five fingers, and let them be digested in a horse-belly for a whole moneth, which being done, the whole matter will appear liquid; the which thou shalt extract with other Radicated Vinegar, and shake and mix them well together; so the Vinegar receives into it self the Colour of the Stone. The Coloured Vinegar must be poured out into another Glass, and powr on more Vinegar as before, so often as there comes any Colour; now in that Colour is the Quintessence contained, the residue is the Corporality. Take therefore the Colours, or tinged Vinegar, and boil them very gently even to dryness, then afterwards wash it often with distilled Water, until it be made sweet, as above said: Then let this powder be dissolved upon a marble; thus shalt thou have the Quintessence of *Gems* and *Pearls*; but this is to be noted in the Colours of *Pearls*, that they are resolved into the Colour of thick Milk, and the Body of them is Sandy and viscous; and thereby may the one be known from the other. The like is it also with Crystal, its Quintessence appears at top, a certain Viscous Body remaining, by which the sufficiency or compleatnesse of those kind of Extractions may be known.

Of

Of the Extraction of the Quinteſſence out of burning things.

ALL ſuch things we call burning, as are not uſed for food or drink, and do naturally burn, and feed the fire in their Bodily Subſtance. The Proceſs of the *Extraction* of their Quinteſſence is this. *Take* the Body, cut it exceeding ſmall, and put it into a Glazed Pot, and fill it up, and cloſe it firmly with the Seal of Wiſdom, that ſo it breath not out, burn it in a Circulatory Fire for twenty four hours, ſo as to abide in an equal Heat, and the Pot to be glowing like the Coals: Then take it out of the Fire, and putrefie it in Dung for four Weeks, then diſtil as much as will aſcend; Let this be put in a Horſe-belly to diſtil off all the moiſture therefrom, and be ſet again to putrefie, until there come out no more moiſture, then at length the Quinteſſence of that which thou haſt received, and at firſt tooke in thy Reciver, remaines in the bottom; after this manner is the Quinteſſence to be Extracted out of all things that contain in them Oyl, or Roſin, or Pitch, or ſuch like, as out of Turpentine, Fir-tree, Juniper, Cypreſs, *&c.* Likewiſe out of all Seeds, Fruits, and ſuch like.

Moreover you are to note, that there are alſo far more waies and kinds of *Extracting* the Quinteſſence from them, by which it comes forth very Odoriferous, Subtile and cleer; but thoſe waies are not Extractions of the Quinteſſence, but certain Magiſteries of thoſe ſame things, by which ſome part of the Quinteſſence doth in the Permixion together, aſcend upwards: But yet it is not a perfect Quinteſſence, for the Eſſence of Woods is a certain fatneſs or Roſin, and thick ſubſtance, and is not therefore extracted in the form of Magiſteries; but the cauſe hereof is this, *viz.* the Quinteſſence

of the Turpentine Tree healeth Wounds; but if it ſhall be extracted after the aforeſaid manner, of other *Magiſteries*, it doth not Cure them, becauſe it hath not in it the *baſis* and foundation of the Quinteſſence; For verily *Magiſteries* are on this account diſtinguiſhed from Quinteſſences, becauſe they only concern and reſpect the Complexions and *Four* Elements, the which is not the nature of Quinteſſences; Likewiſe they receive, or have it Spiritually, and not Materially in its proper Eſſence; as appears in the *Chapters*.

Of the Extraction of the Quinteſſence out of Growing Things.

SUch we call (in this place) *Growing Things*, that fall off and grow again, as Herbs, Leaves, and ſuch like. And for the Extraction of the Quinteſſences of them, there are various wayes found out, by the addition of other things; but they ought to be extracted without the mixture of any thing; and ſo, as to retain their Taſte, Colour, and Odour, and that they may be encreaſed in them, and not diminiſhed. So if the Quinteſſence be extracted out of *Muſk*, *Ambergreece*, and *Civet*, their bodies do ſtink afterwards, ſo that they are worth nothing, either in Taſte, Odour, or Nature. The like is to be underſtood of all the reſt of that kind, as to the Extraction of the Quinteſſences. But we will not diſcourſe of *Muſk*, *Ambergreece*, or *Civit*. in this Chapter, becauſe we write peculiarly of them elſewhere; and we treat at preſent of *Growing Things* only: as the *Lilly*, *Spike*, *Leaves*; for the Extraction of the Quinteſſence of which, this *Proceſs* is to be obſerved.

Take of *Growing Things*, bruiſe them exceeding well, and put them into ſome fit Veſſel, the which ſet in a Horſe-belly for four weeks; then Diſtil it by *B.* put them

them again into Horſe-dung for eight dayes, and let them be again Diſtilled by *B. M.* So, the Quinteſſence will aſcend by the Alembick, but the body will abide in the bottom. If there ſhould ought of the Quinteſſence have remained in the bottom, it muſt be further putrified, and be proceeded with as before. Then take this Diſtilled Water, and put it again to this *Growing Body*, and ſo let them be digeſted together in a Pellican for ſix dayes; then the Colour will be thick, the which abſtract by *B. M.* and the body will go away, and be ſevered, the Quinteſſence remaining in the bottom; Separate this (by a *Retortive proceſs* or preſſing) from the *feces*, and then digeſt this Quinteſſence four dayes; by this means thou ſhalt have it perfect in Odour, Juycineſs, Taſte, and Virtue, and of the Conſiſtency of a thick ſubſtance.

Of the Extraction of the Quinteſſence out of Spices.

WE will now teach the manner of Extracting the Quinteſſence out of *Spices*; as *Muſk*, *Civet*, *Camphire*, and ſuch like; Firſt of all, the Quinteſſence muſt be reduced into another form, and then at length be ſeparated therefrom; and in that ſame ſeparation is the Quinteſſence found, as follows,

Take the Oyl of *Almonds*, with which mix an *Aromatical* body, and let them be digeſted together in a Glaſs at the Sun, their proper time, until they are reduced into a Paſte; afterwards, let them be preſs'd out from their *feces*; after this manner is the body Separated from the Quinteſſence, which Quinteſſence is thus premixed with the Oyl; and is to be Separated therefrom on this wiſe.

Take rectified *burning Wine*, wherewith mingle the aforeſaid Oyl, and leave them in digeſtion for ſix dayes;

afterwards let them be diſtilled by Aſhes, and there will aſcend the *burning Wine*, and with it the *Quinteſſence*; and the Oyl will remain in the bottom, without any remaining of the *Quinteſſence*. Laſt of all, let this *Wine* be Diſtilled by *B. M.* and the *Quinteſſence* will abide in the bottom in the form of Oyl, and Separated from all the like Additions.

Of the Extraction of the Quinteſſence from Comeſtible and Potable Things.

THe *Quinteſſence* of things *Comeſtible*, is to be no otherwiſe, then in a like form with that wherewith we are fed; as with Fleſh: for the *Quinteſſence* of *Comeſtible Things* is the beſt nouriſhment. And although no *Quinteſſence* can be drawn from Fleſh, (as we ſaid afore) yet nevertheleſs we are well able to Extract therefrom, as to its own being or eſſentiality, that which may be equivalent to a *Quinteſſence*; as follows.

Take a *Comeſtible Thing*, cut it in pieces, and put it into a Veſſel, or great Jugg, very well luted, and let it boyl for three dayes; then afterwards ſtrain out that which ſhall be in the Pot, and diſtil it by a *B.* So there will firſt of all aſcend a certain waterineſs, the which when it ſhall be all come over, the *Quinteſſence* will be left in the bottom. This is the higheſt Nutriment, beyond all the others that we can ſet down, or declare: and in reſpect of nouriſhing, it is like to a *Quinteſſence*. Likewiſe, the *Quinteſſence* may be Extracted out of *Potable* things ſundry wayes; but this is the true *Proceſs* which we account as the chiefeſt, fitteſt, and moſt profitable for this Work.

Take any *Potable* thing, ſhut it up in a Pellican, as it is, with its whole ſubſtance, and digeſt it for a Month in Horſe-dung, but 'twill be the better to leave it ſo for a year or more, and you ſhall find in the Pellican a certain

certain digeſted *ſomewhat*; Separate this same by a afterwards by Aſhes; and laſtly, by Fire. By this means ſhalt thou have *Three Quinteſſences*, which are in like manner in all *Poteable* things, and that for many cauſes, as we ſet down more at large in the Treatiſe of their *Generations*.

Theſe *Three Quinteſſences* thus extracted, and each of them put into its peculiar Veſſel, the *two* latter are to be further digeſted, and then put into a *B. M.* and there will aſcend more of the former *Quinteſſence*; this do ſo often until no more of the former doth aſcend, and by this means are they very excellently well ſeparated.

And whereas I have ſo briefly taught the *Quinteſſence* of all things, and the ſo ſhort way of their Extraction, there's no cauſe for any to wonder at the haſty running of my Hand, or Quill. Becauſe they are each of them well and ſufficiently delivered ſo; nor are the *Quinteſſences* ſo ſuccinctly, or briefly written of by us, but that the Work and Labour neceſſary thereunto is moſt evidently demonſtrated: What need is there of many Writings to ſtir up a *nauſeate*, both to our ſelves and *Readers*. For tis to be conſidered that *exerciſe* and *uſe* teacheth all things. But now, as to the wonderful virtues and faculties of the *Quinteſſence*, thus extracted after the aforeſaid way, we have partly taught already, and ſhall more cleerly manifeſt (in the laſt Books) that which belongs to this Part of the *Archidoxis*: and ſo ſhall have abundantly enough diſcovered the *Quinteſſence* of all things. And although that many men afore us, have in various inſtructions and documents written ſome great matters of *Quinteſſences*, yet nevertheleſs we do not account of what they have written, as for a *Quinteſſence*; the cauſe whereof we have ſufficiently diſcloſed afore. We perceive alſo by their Writings, that Verdigreece, or greenneſs of Braſs, was accounted by them the *Quinteſſence* of *Venus*, which is

not

not ſo;but the *Crocus* of *Venus*,is the *quinteſſence* of *Venus*, which is to be thus underſtood; *Flos Æris*,or the flower of Braſs, is a tranſmutation with, and partaking of the ſubſtance, is groſs and ſubtile together, and is extracted out of all the *Venerean* Complexion, or out of the whole Complexion of *Venus*, and therefore it cannot be a *Quinteſſence*; but the *Crocus* of *Venus* is (as we have taught) the true *Quinteſſence*, for it is a *Poetable* thing, divided from the body without *Corroſion* and permixtion, tis very ſubtile; yea, more then I am willing to write down here, becauſe I would ſhun prolixity. So likewiſe the *Crocus* of *Mars*, and the *Ruſt* thereof, hath been hitherto accounted for a *Quinteſſence*, but it is not ſo; But the *Crocus* of *Mars*, is the Oyl of *Mars*. Concerning theſe things, we ſet down more of them about *Tranſmutations*, in our *Philoſophy*.

A *Quinteſſence* therefore is to be thus underſtood, *viz.* That it is no other thing but a certain Separation of the virtues from the body, wherein the whole Medicinal Virtue and Eſſence is; But as for the *Flos Æris*, and *Flos* of *Mars*, and many more ſuch like, *viz.* What they are, ſhall be delivered in the place of *Magiſteries*.

The like judgement muſt be had of the Vegitables, and Herbs, and ſuch like, as of the Metals. And although we have ſet down very noble, and many virtues of the *Quinteſſence*; yet nevertheleſs we have recited but the ſmalleſt part of their Virtues and Qualities; but we have chiefly declared thus much, that theſe things may be ſomewhat underſtood; but as to the quality and quantity of all their Virtues and excellency, that is not done by us in the leaſt. Hereby may be hinted unto us, the greatneſs of that power which is in our hands, could we but know how to uſe it well. Hence alſo is manifeſt the cauſe why man was Created, and all things in Earth made ſubject to him; Likewiſe why nothing, be it good or be it bad, proceedeth forth without a cauſe; the

the which we declare more clearly in the Book of the *Nature of Things*; for that fundamental, and *basis*, brings with it a faith ſtrongly bent upon the Creator, and an hope of his Love towards us, as of a Loving Father to his Children; and therefore we muſt not ſnatch at every ſhadowy and vain Faith, but ought to behold God only, and Nature, and the Art of Nature. Wherefore good reaſon have we to invoak him only in this life, and for ever; and believe that only which we ſee ſo to be; and neither Receive, or Approve of any thing that doth not agree with Nature, but is beſides the way thereof.

The End of the Fourth Book, &c.

THE

THE Fifth BOOK OF THE ARCHIDOXIS.

of Arcanaes.

HAving ſpoken of *Quinteſſences*, We now come in order to write of *Arcanaes*, or *Secrets*. For as to theſe, we underſtand more to be herein, then is in *Quinteſſential* Virtues; wherein we are by experience taught, that there is a vaſt difference as to the great powerful Operations, by which are demonſtrated unto us, as by moſt evident ſignes, which are better and more virtually profitable, and which are leſs virtuous. Therefore may we aſſume the one inſtead of the other for Medicine, according to the ſuitability of the thing. Indeed the Ancients have often judged *Arcanaes* to be *Quinteſſences*, becauſe they ſaw them to be far more Subtile then the more-groſs Subſtances; and knew that they Operated by the Subtilty of their Nature, after a wonderful manner. But this Errour of theirs proceeded not from their Reaſon and Conſideration, but aroſe rather from the barrenneſs of the

Practick

Practick part. For they had no knowledge of the determinate difference, and limited distinction of the degrees of high things, but accounted every higher, and highest degree, in the place of *Quintessences*. The which distinction notwithstanding must be not only known and defined by the *Practick*, but rather also from the Operations of Medicine.

Therefore, before we shall treate of *Arcanaes*, tis to be seen and known why they are so called, and what an *Arcanum* is, seeing it hath a Name so excellent and indeed full well deserves it. An *Arcanum* is so called, because tis incorporëal, immortal, of a perpetual life above all, or every nature, intelligible, and is as it were of a more then humane knowledge. Therefore *Arcanaes* being compared to our Corporeal bodies, are to be accounted of as incorporeal, and of a far more excellent Essence then ours, and of as much difference as is betwixt black and white; for they have a power of Transmuting, Altering, and Restoring *us*, as the *Arcanaes* of God, according to their proper induction, and Order.

And although there is not in our *Arcanaes*, an Eternity, or that Cœlestial harmony, yet nevertheless they are (in comparison of us) to be adjudged as Cœlestial; for as much as they conserve our bodies more then is possible to Nature, or can be searched out, and do Operate thereupon by their virtues, after a wonderful manner. And therefore these Natural *Arcanaes* are (as to what appertains to Medicine) to be so compared to our bodies, as the *Arcanaes* of God are to them. Neither will we be afraid to write that these *Arcanaes* are higher and greater then we our selves, and have a most great power of furnishing us with life, as shall be witnessed by those *Four* which we shall set down. Nor will we in the least Care for those vain empty Tales of those unprofitable slavish *Deünculi*, [or Dwarf-like Divines] looking

looking upon them, to understand no more then the blind do see; So therefore, one is an *Arcanum* in one Essence; another is an *Arcanum* of Nature her self: for an *Arcanum* is the whole virtue of a thing, but excels it a thousand fold. Therefore we are able to discourse without fear thus, *viz.* The *Arcanum* of a *Man* is the whole Gift and Virtue of that which he retains to Eternity; as we teach in another Book of this *Archidoxis*. Therefore an *Arcanum* is to be understood two wayes; the one is Perpetual, the other is, as-it-were-Perpetual. This, *viz.* as-it-were-Perpetual *Arcanum*, we judge to be like that which is Perpetual, according to the esteem and Predestination of it; But there are *Four Arcanaes* only that we have known even from our Childish years, with the which wee'l Compleat this *Book*, (and leave behind us a sufficient praise-worthy Memory) that so we may never forget them, praying to the most High God, that it would please him of his Mercy to grant that this our humane Flesh may arrive to many years, that so we may lay apart and erect a long and mild Rest for our Age, may faithfully hope in him, and by no means doubt, but that he (seeing he vouchsafed to assume the Humanity) will give unto us to enjoy it, that so we may not be at all frustrated in our Hope, the which *Grant* we firmly expect. Being therefore thus fraught with hope, we will in the first place declare what the difference between those *Four Arcanaes* is, both as to the *Labour*, the *Art*, and finally, their *Virtues*. Besides, the *Final* and *Conclusive Knowledge* of the Virtues of every one of these is requisite, on this wise: In general, they do chiefly Conserve the body in Health, and drive away the Diseases therefrom, they exhilarate a Sad mind, and free it of all Pensiveness; they preserve from all Sicknesses, and do happily conduct and guide the body on, even unto its Predestinated death, the which hath no limit, except by a diminishing

ing Consumption, as we declare in our Treatise of *Life and Death.*

And although that we have already declared their virtues in General', and their Nature; nevertheless they are very greatly and particularly different amongst themselves, in so much that they neither of them have an Operation alike, or do accomplish their Virtues equally, but are different both in manner and form, each of them having their proper and peculiar wayes; therefore the first *Arcanum* is the *Prima Materia*; the second is the *Stone* of the *Philosophers*; the third is a *Mercurius vitæ*; and the fourth is the *Tincture*; for even thus in this Order we let down the Practise of them, after that we have expounded the manner of their Operation as followeth.

First of all therefore tis to be noted, concerning the First Matter, that it shews and gives forth its Predestination, (to which it is ordained) whole and intire, and such as is described, assigned or exemplified, from the first Original, even to the end. As for example, a seed gives out of it self, the whole Hearb with a Renovation of all its Virtues, and a consuming of the Old Essence. So that the Old Substance, Nature and Essence hath no more Operation; So therefore do we even speak of the First Matter, that we are born from One Seed as the growing Hearb in the Field, according to its growing Nature. According to the aforesaid example, doth the First Matter introduce a new youthfulness into a man, and absumes the Old no otherwise, then as a new Hearb ariseth from a new Seed, in a new Summer and Year.

The *Stone* of the *Philosophers*, wch is the second *Arcanum*, perfecteth its Operations in another form, viz. after this manner, Even as the extrinsical Fire doth, by burning of the spotted and defiled Skin of the *Salamander*, make it so clean as if it were newly born; So likewise

wiſe this *Stone* of the *Philoſophers* doth purge the whole Humane Body, and cleanſe it from all its defilements, by the introducing of new and younger Youth-like virtues, the which it adjoyneth to the Nature of a Man.

Mercurius vitæ, which is the third *Arcanum*, doth exhibit and ſhew its Oparations to be ſuch like as the *Halcion* or *King-Fiſher* doth manifeſt, the which Bird is in its *Anual* ſeaſon renewed, and clad with new Feathers. Even ſo doth this *Arcanum* caſt off from a man, the Nails of his Hands and Feet, alſo his Hairs, Skin, & every thing that is thereto ſubject, and cauſeth them to grow up again, and renovates the whole body, as we ſpake afore of the *King-Fiſher*.

But the *Tincture*, which we ſet down as the fourth *Arcanum*, doth manifeſt its Oparations after the manner of *Rebis*, becauſe it makes Gold out of Lune, and the other Metals; for after the ſame manner doth the Tincture tinge the Body of Man, and takes away from him his Corruption, and Impediments, and tranſmutes all his parts into the higheſt Puritie, Nobility, and permanencie, *&c.*

How therfore can it be poſſible for us to depart from the Noble Medicinal Art, or from *Philoſophy* it ſelf, when as we may evidently ſee their powerful Virtues, the which alone are the things that ſo confirm us, as to give unto them the greateſt belief, and that deſervedly; for we never inclined our minde to believe, Learn and imitate ſuch Things as cannot be proved and confirmed by moſt true and moſt certain reaſons, conjoyned with both Experience and Practiſe. If at that time wherein Chriſt did hang upon the Croſſe, the *Sun* and *Moon* had not been affected with a kind of compaſſion, in ſo much that they were deprived of their light and obſcured; and had not the Earth it ſelf been alſo ſhook with a terrible trembling; and had not thoſe other ſignes been manifeſted as to his birth, verily

ly no body would now have believed in him; They now naturally teach us to See and Know him, that Jeſus Chriſt is God, and that he aſſumed the Humanity. The like may be ſaid of theſe *Arcanaes*, that they Make, and even Compel us to believe them, ſo as not to recede from them even till death; but rather ſtrictly and dayly to give thanks unto God with many liftings up of our Hearts. So, neither the *Eclips*, nor the ☽, will withdraw ought from us.

Now therefore lets come to the *Practiſe* and *Work* of thoſe *Four Arcanaes*, by which we may be able to drive away the Accidents and Corruptions of our Youth, and rejoyce in them, even as our Eternal *Arcanum* rejoyceth in the Life Eternal, &c.

Of the Arcanum *of the* Prima Materia; *Or*, Firſt Matter.

HAving ſufficiently ſpoken of the *Firſt Matter*, whence in comes, and what it is; you are to underſtand that it is founded not only upon Men, but alſo all bodily Creatures; that is, upon every thing that is born of any *Seed*; From whence it may be Concluded, That (if it hath its Operation in any Created body, and perfects it) tis able to preſerve the Trees from periſhing by corruption, the Herbs from drying up, and alſo the Metals from Ruſt; the which is to be here in this place underſtood of Men and Beaſts after the ſame manner. Therefore a Tree being now almoſt Conſumed by Age, and daily tending more and more to its Corruption, not by the Roots defect, nor by defect of Nouriſhment, but by the lack of its proper Virtue, may be renewed by its own *Prima Materia*, (even as we

have ſpoken of the Skin of the *Salamander*) and may so attain even to another Age according to its Predeſtination; yea, even to a Third, to a Fourth, and more; For this reaſon are the virtues to be beſtowed thereon, *viz.* That the Corruption and Deſtruction thereof happening in long ſucceſs of time, may be now and then renewed. The ſame is to be underſtood of Herbs, which endure and laſt but one year only, becauſe their Predeſtination is no longer; for even they, yea when they begin to be dried up, are renewed by their *Prima Materia*, ſo as to remain green and freſh for another *Annual* Age, and a *third*, and a *fourth*, and further The like do I alſo mean concerning bruit *Animals*, as old Sheep, &c. the which may be Renovated, even to a ſecond age, and ſo receive Strength, Milk, and Wooll, like young Sheep. In like manner may a Man be brought out of one Age into another, as we ſaid afore; Now, tis to be noted from theſe things, what the *firſt Matter* is, as concerning its firſt Eſſence. In Created Inſenſible bodies, it is the Seed of every thing. In Created Senſible bodies, it is their *Sperm*; You muſt alſo know that the *firſt Matter* is not to be taken from that thing which this Created body is produced out of, but from the producted and Generated matter: For the *firſt Matter* hath ſuch Virtues, as not-to-permit the body that is born of it, to go into a Conſumption; but doth abundantly adminiſter what is ſufficient for the ſupplying of every neceſſity. For verily death only riſeth from the deſtruction or infection of the living Spirit. Now, that Spirit grows out of the *Sperm* or Seed, and is verily a *Spermatick* matter, and therefore may it be helped with its like. For where a like-help is adminiſtred there's introduced a new age, for many cauſes, which we ſhall not at all ſet down in this place, but declare them in our *Philoſophy*. Moreover, although we did not purpoſe to write any thing of the *Suſtentation* and *Renovati-*

on

en of Trees in this Book; Seeing our intent was to discourse of the Medicins and Phyſick of Mans body only; yet are thoſe Inductions of the Trees, and other ſuch like Tranſmutations ſet down, that thereby we may *Parabolically*, and by thoſe examples, render our intention the more eaſie to be underſtood: As the Quinteſſence of Nettle, (*alias* Lavender) if it ſhall be poured on to the Root of its own Herb, that ſo it may receive its Tincture and be tinged therewith, it will abide another year like as in the former year, and not putrifie till the other year be ended.

Likewiſe the Quinteſſence of the Seed of Quinces, if poured to the Root of the Quince-tree, the Tree abides green and flouriſhing even to the end of another year, and alſo produceth Flowers and Fruit. In like manner the Quinteſſence of Cheries cauſeth the Trees of them to bring forth their Fruits twice in the year, like two Summers; for one is the half-Summer of the Summer-Cherry-trees; the other half is made a ſecond Summer, like the former.

We alſo ſuppoſe it expedient, not only to ſpeak of the Quinteſſence of the *Sperm*, but alſo of the *Arcanum* of the *Sperm*; out of the which do proceed far more Wonderful Things, as we have already told you.

Firſt of all therefore we will declare the Proceſs of this *Practiſe*; Firſt, 'Tis alike both in Men and Beaſts: Secondly, 'Tis made out of the *firſt Matter* only, after this manner, as now follows.

Take the *Firſt Matter*, let it be digeſted in a *Flacco*, ~~aſſay~~ or flattiſh Veſſel in a *Reſolutive* digeſtion for a Month; then let the Addition of a *Monarchy* be adjoyned thereunto in an equal weight, and let them be again digeſted for a Month or two, then diſtil this Matter over by a *Retort*, and that which ſhall aſcend, ſhall be the *Arcanum* of the *firſt Matter*, of which we here write:

Nor hath any one a reason to admire at this so short a way and *Process*, for multitude of words brings much Error.

Of the Arcanum of the Philosophers Stone.

I Am not an Author or Teacher of that *Philosophers stone* that is so diversly described by others; nor am a Practitioner thereof, much lesse a Searcher therein, and so should as it were speak thereof from Hear-say, or Writing; Whereas therefore I have no certainty thereof, I will leave that *Process*, and prosecute my own, as being such as my self hath found out both by Use and Practise: And I call it the *Stone of the Philosophers*, because it so tingeth the bodies of men in such a manner, as they write of theirs. But mine is not prepared according to their Process; for we mean not that same here in this place, nor indeed do we know it; We do not at all set down in this our *Practick*, the Process of the Operation, for we mentioned that afore in the beginning of the Book, where we wrote of its *Virtues* and *Operations* which it hath by the *Separation*.

But verily you shall further observe the Ingress of the Penetration, whereby it penetrates the whole body, and whatsoever is therein; for by its penetration it restores and renews it, not that it wholly removes it, and introduceth a new body in its stead; or, that it doth (like the *Prima Materia*) infuse its Spermatical *Arcanum*: but thus, It doth so purge the old, as the *Salamanders* Skin is cleansed, without any hurt or defect; and yet nevertheless the old Skin abides both in its Essence and Form; even so in like sort doth this *Philosophers stone* purge the Heart, and all the capital Members, and the Intestines, the Marrow, and whatever else is contained in the body it self. It permits not the budding

ding forth of any Diſeaſe in the body; but the Gout, the Dropſie, the yellow Jaundice, the Collick-Paſſion, and all the Sickneſſes proceeding from the Four Humors, it turns them all out, it alſo purgeth the bodies, and renders them in ſuch wiſe, as if they were but newly born; it baniſheth every thing that endeavours to deſtroy Nature, no otherwiſe then as Fire doth to Worms and Vermine, even ſo do all infirmities whatſoever ſhun this *Renovation*.

Theſe are the Virtues that this *Philoſophers ſtone* hath, whereby it expels ſuch, and ſo many wonderful Diſeaſes, not by reaſon of its Complexion, or Specifick form, or its Propriety, or by any accidental Quality; but from the powers of the ſubtility of the *Practiſe*, with which tis indued by the Preparations, Reverberations, Sublimations, Digeſtions, Diſtillations, and afterwards by its various Reductions and Reſolutions, all which kind of Operations do bring the *ſtone* to ſuch a virtuous ſubtility and acuity, that 'tis even wonderful: Not that it had thoſe Virtues at the beginning, but that they are at length attributed thereunto. The like may be apprehended as to Honey, the which is by its Elevation rendred far more acute then any *Aqua fortis*, and any Corroſive, and more penetrative then any kind of Sublimate. Now it hath not naturally ſuch a property of Sharpneſs; but it meerly proceeds from the Elevation, which changeth all this Honey into a Corroſive: This alſo is to be obſerved in thoſe efficacious *Arcanaes* that ſuch as uſe them, (and likewiſe the Children that are born from them) will live ſo healthfully afterwards, that there can be no Sickneſs or contrariety, or any ſuch like Corruption happen in their bodies; But they will be wholly adorned with ſuch a ſubtile and clean Complexion of Nature and ſuch a Condition, as 'tis impoſſible to induce a more noble Complexionated ſtate; for that moſt choiſe and moſt excellent Medicine doth

very much amend and cleanse, and doth introduce a Life incorruptible, such as cannot be contaminated or defiled with any life; for it suffers not any thing to wither, but causeth men to live in the highest nobility of Nature, and promotes or gives vigour unto their Offspring, even unto the tenth Generation.

This *Philosophers stone* doth not only transmute one weight, but that weight doth again transmute Another, and this likewise another, &c. insomuch that those mutations may be almost extended even to Infinity; even as one light enkindles another, and that other a third, &c. The like may be understood of this *Philosophers stone*, in relation to health, even as out of a Good Tree proceeds a good Seed, and good Succours, and Cions, out of which good Trees may again be produced. The virtue and power of the *Philosophick stone* is exalted in a wonderful manner, that it is even impossible to be found out how that can be naturally so brought to passe. And were it not for those most evident signes that are visible to our Eyes, it would be even incredible, that men could perfect and accomplish such wonderful things; for the virtue of that Operation passeth from one Generation to another without Corruption: Likewise it consists, by the mercy of God, in one body, and is denyed to others, or of meer grace vouchsafed unto them, according as their deserving is.

Now we will set down the *Process* of this *Philosophick stone*, after this manner;

In the Name of God; Take *Mercury*, or else the Element of *Mercury*, and separate the pure from the impure; afterwards let it be Reverberated even to a Whiteness, the which sublime by *Sal Armoniack* so long until it be Resolved; Let it be Calcined and again dissolved, and be digested in a *Pellican* a Month, then at length let it be Coagulated into a body; this body is

no

no more Combustible, nor Consumible by any manner of means, but abides in the same state. Those bodies which it penetrates are permanent in the *Cineritium*, or *Cupel*, and cannot in the least be reduced unto nothing, or be altered; but the *stone* takes away every superfluous Quality from Sensible and Insensible things, as we have afore declared. And albeit we have set down a very short way, yet notwithstanding it requires a *prolix* labour, difficult and hard by reason of the many Circumstances that attend it, and it needs such an Operatour as is not affected with any *nauseate* or wearisomeness, but is highly diligent and expert.

Of Mercurius Vitæ.

NOw wee'l write of *Mercurius Vitæ*, the virtue of which doth far excel the virtues of the two precedents *Arcanaes*; for its virtue Consists not in the Art, nor in the Operation, but in the *Mercurius Vitæ* it self, nor have we ever known any Simple thing that's like unto it; for as much as that Nature and property is as it were innate therein; nor is it from the virtues of the Quintessence, nor of the Elements, but from the Specifick Quality of its Predestination; Neither hath it only the virtues of Transmuting persons, and other Essentials, but also of renewing every Growing Thing, and such like, out of the old Quality into a new, *viz.* on this wise; The *Mercurius Vitæ* reduceth *Mars* into its First Matter, and doth again so Transmute it into its perfect Matter, that Iron is again made thereof; After the same manner it reneweth Gold likewise, the which it reduceth into its proper Mercury and Tincture, and again digesteth it into Gold, so as to become a Metal like the former.

Nor doth it Operate thus in Metals only, but also in other things, as Herbs, &c. When their Roots are

perfected or moistened therewithal, they will bring forth Flowers and Fruits a second time; If when the first seed shall fall off, they be at that time moistened with the same as above, they will produce second Flowers and Fruits without any respect of Time.

The same is to be understood of Men, and Beasts, &c. to whom if this Mercury be Applyed or administred, it Renovates all their Old and Consumed Members, and restoreth the deficient and lost Virtues, into the Youthful-like Body or Habitation; insomuch, that the Months and Blood do as Naturally flow in old Women, as in the Younger. It doth likewise reduce the Aged Wife into the like perfection of Nature, as the Younger sort are in.

Furthermore this also is to be observed concerning the *Arcanum vitæ*, or this secret of life, that its so potent Virtues exist in its Specifick Form, by which it Separates the Old from the New, or Age from Youth, the Latter of which two, *viz.* youth is encreased thereby, and so the Age renewed. From hence it may be gathered, that that Youthfulness and the Vigour thereof, is not at all defective and lacking to Old Age, but is as well and equally in the Old as in the Young; But the Corruption that grows up with, and encreaseth in youth, becomes so fortified and strong, that it takes away the Vigour therefrom, from whence Antientness is known.

And therefore when that same Corruption is Separated from the Youthfulness, this Juvenility doth again manifest it self, without Controversy and Impediment. The which is to be thus understood, *viz.* When any Body (or Carcase) putrefies, the Quintessence therefore doth not become Rotten, but is alwayes fresh and unconsumed, and is Separated from the Carcase into the Air, or sometimes is scattered and dispersed into the Earth, or into the Water, and goes unto its place.

For

For there can be no destruction made of the Quintessence, the which is most worthy noting, and highly to be admired, as we teach concerning Corruption and Generation; So also a *Rose* putrefied in *Dung*, retains its Quintessence in it self, yea even in the Dung. And although all of it stink and are putrid, yet nevertheless in the Separation of the Pure from the Impure, the Quintessence lives without defect or blemish, and the Bodies are stinking Carcases. Thus therefore say we of *Mercurius vitæ* that it Separates Corruption, even as Rotten Wood is Separated from the Sound Timber. Tis also so powerful in man, that after the corruption shall be Separated from him, the Quintessence is again stirred and liveth, as in its Youth. But you are to understand me thus; not that the *Mercurius vitæ*, excites a New Essence, as some may maliciously interpret our meaning and experience, but that the Essence, and youthful Spirit, which the juvenile Virtues proceed and go forth, do remain unconsumed although by being oppressed it may be accounted for dead; therefore *M.V.* Separates the Impuritie, whereby it comes to pass, that the Old Life doth most efficaciously recover its virtues, as afore; even as in our forementioned Example of the *King-Fisher*, we have declared, that that Bird is renewed after death; the Reason is this, because its Quintessence doth not withdraw from its house and abiding place; but if that lodging be dissolved by Putrefaction, then is the Quintessence received into that thing which it lies or is cast upon; Therefore there are oft-times found wonderful Conditions of Nature in growing Things, the which are not of their Nature, but of a like Accident, as we set down in our Book of *Generations*.

This therefore is to be this way understood. In *Dung* there is a Concurrency and an Accumulation of Various Corruptions, *viz.* of Hearbs, Roots, Fruits, Waters, and

and other such like Things: from whence it so comes to pass, that the Ground is not made Fat and Fertile because of the Corruption; but because of the Quintessence that is in the said *Dung*, the which betaking it Self into the Roots, Exhibits Virtues to Growing Things, but the Body it self vanisheth, *viz.* the *Dung*, and is reduced into nothing, and is consumed in its substance. And therefore *Mans-dung* or *Excrements* hath very great Virtues, because it contains in it the Noble *Essences*, *viz.* of the Food and Drink, concerning which Wonderful Things might be Written; for the Body receives not any thing there-from, save nourishment, but it receives not the *Essence*, even as we write of *Nourishments*.

But to come nearer to the *Praxis* of *Mercurius vitæ*, which doth (as we said afore) perfect its Operations after a wonderful manner, *viz.* in casting off the Nailes of the Hands and Feet, and by Rooting out gray Hairs, it strengthens Youth, in so much that Corruption cannot come to that height as to discover old-age, by those signes attending it, except a following or second Age be again arived unto, or setting about the Practise; therefore we will tell it the *Alchymists* in a very few words, for tis needless to write much, and to Preach *Prolixly* of these things; but as for such as are Foolish pretenders, we will Exclude them wholly. This then is the way of its *Practick*,

Take Mercurie Essentificated, the which Separate from all its Superfluities, as the Pure from the Impure; afterwards Sublime it with *Antimony*, so that they may both of them ascend and be made *one*; then let them be resolved upon a Marble and be Coagulated, and do thus even four times. Which being finished, thou shalt have the *Mercurius vitæ* which we have so much mentioned afore, and with which we shall comfort and refresh our old Age, as with an *Arcanum*.

Of

Of the Arcanum *of the* Tincture.

After the ſame mãner is the *Arcanum* of the *Tincture* to be underſtood, *viz.* that it takes away all the unwildineſſe of Old Age, and every diſeaſe, and whatſoever corrupts the health, and that hath an inclination contrary thereunto. This *Arcanum* is a certain *Tincture* of ſuch like properties and Conditions as to Operate and introduce Health; not after that ſame way as the three former do, but according to its Name, for the *Tincture* tingeth the Good and the *Evil*, the Groſs and the Subtile. Nor doth it otherwiſe then ſo, perfect its Oparations in the Body likewiſe, ſo as to tranſmute the Corrupt and Diſorderly complexions into ſound and healthy, like that *Tincture* that makes *Luna* of *Mercury*; it Separates not the evil there-from, but tingeth both the Good & the evil that they finally become together moſt excellent. So likewiſe doth this Tincture tinge the Hydropical and Icteritial Body into a ſound State; not that the Dropſie is took away, the Original driven out or Separated from the Good, but is tranſmuted into Good, even as is behooveful & is conſtituted in its high, yea beſt degree, even as the Corrupted Dung or Mud may by the Subtile Corruption of *Art*, be brought into an *Elixir*, able to drive forth every Corruption; and that Corruption is not Separated, but the whole Subſtance is tranſmuted into another Qualitie and Nature.

The ſelf-ſame is to be ſuppoſed of this *Tincture*, that it tingeth the Body without any Separation of the evil from the good or expulſion of Mans firſt Eſſence, but by the renovation thereof.

But yet this is to be known, that that tinged body lives no more in the Old Form, but is after the manner of Metal, tranſmuted into into another; as Copper or any

any other may. Likewiſe *Saturn* hath not in it ſelf its Old Quality, but the Qualitie of the *Tincture* it ſelf; The very ſame is to be underſtood of tinged Bodies, ſuch as have received the tinging of the *Tincture*, that they exiſt no more in the former life from which they were tranſmuted by the *Tincture*, but the condition of the Body, and Form, or Beauty, is far Nobler, better, and more Healthful then its Native Original was, and is like to Gold in Nature, made by the *Tincture* out of Iron, as we have likewiſe written concerning *Tranſmutations*.

If therefore this *Tincture* is a Tranſmutreſs of Bodies to a better State, as that of Metals (which ſo few have the Knowledg and Experience of) is; there ſhall be ſo many ſuch like Various Corporeal *Tinctures*, as there are Metaline Tinctures; of which as one is alwayes better then another, ſo are the Corporal. Tis to be obſerved, that ſome are naturally *Tinctures*, as *Saffron*, a Flower and *Sulphur*, ſome are ſo made by Art, as the Stone, *Realgar*, &c. Theſe Things are moſt heedfully to be obſerved, becauſe the beginning and entrance that they exhibit to thoſe Tinctures is not ſmall.

Furthermore tis to be conſidered, that thoſe *Tinctures* ought to be made for the Seven Principal members, and their propertie to be attributed and given to each of them, as thoſe that ſerve the Heart to the heart; to the brain ſuch things as are ſutable unto it; and thoſe *Tinctures* muſt be prepared from Metals, Hearbs, and ſuch like things as are proper. Hence will it come to paſs, that by them the whole Body may be Tinged. Nor will it be ſufficient that it be tinged by one *Tincture* onely, but even as one *Tincture* doth onely Tinge one Member, the like is to be ſuppoſed of theſe. The Practiſe therefore of the *Tincture* is this;

Take the Eſſence of the Members, from which Eſſence you muſt Separate the Elements; afterwards put their Fire

Fire in Digeſtion, and leave it ſo long until there reſides nothing more in the bottom, and that there appears not at all any thing of the Matter, Subſtantially. Then take the Matter and the Glaſs well Luted after this manner with the Lute of Hermes, and ſet it in a Moiſt and Cold place, in which place they will be again reſolved into a Viſible *Matter*; that Viſible *Matter* is that *Tincture* whereof we wrote; and thus with theſe few we will conclude; For ſhould we write more of this, the *Stoicks* would deride it, and therefore we will free our ſelves from their ſcoffing, and ſpeak onely to the *Alchimiſts*.

The End of the Fifth Book, &c.

THE

THE Sixth BOOK OF THE ARCHIDOXIS.

Of Magiſteries.

HAving thus finiſhed the Precedent Books of the moſt excellent Medicaments; we have intended to adjoyn this Book of *Magiſteries*; And firſt of all to declare what a *Magiſtery* is; This therefore is a *Magiſtery*, *viz.* that which can be Extracted out of things, without any Separation or Preparation of the Elements; and yet notwithſtanding, the Powers and Virtues of the things, are by the addition of ſome thing, Attracted into that matter, and conſerved there.

Thoſe Virtues do not at all proceed from the nature of the things, as in reference to the operation, nor do they proceed from a *Specifick* Virtue, but from the Permixion, by which thoſe ſame virtues are extracted; If Vinegar be poured into Wine, it makes it all Vinegar, this now is a Magiſtery. But if Wine be poured upon Hony, that is not wholly tranſmuted hereinto, wherefore it is not a Magiſtery.

Thoſe things therefore are to be conſidered that appertain to a *Magiſtery*, even as, What Wines do to Acetum;

Acetum; for such as are perfect, and are as is fit they should be, they are not in the least apt hereunto, neither can they make a *Magistery*. Therefore the Natures of things are to be considered; likewise the difference of the Extractions of Magisteries is to be heeded as our of Metals, Marcasites, Stones, Hearbs, and such like Matters, by those things which are not Metalick, and are yet nevertheless made like to Metals, no otherwise then as Wine is made like to Vinegar, both in Powers, Virtues and Sapour. And that the Wine appears not different from the Acetum, the cause thereof is, because there is also a Nature like Acetum, in it, whence it comes to passe that their Natures have one and the same appearance. So likewise if the Nature of the Metals be pure, it doth even in like manner and equally appear so in their *Magisteries*, but yet it is not of that same propertie.

Moreover as concerning the Additions, this is to be noted, *viz.* those Things that are assumed to this intent and purpose, although they are not of one and the same Complexion, Power, or Act, yet nevertheless they agree and accord in the preparation; For that which results from the Virtues thereof, is an appropriated, and not complexionated product. By those *Mediums* do the Metals themselves afford their *Magisteries*, the which indeed may be accounted no lesse then Quintessences, as to their Virtues. Gold doth deposit and lay down in its *Magistery* all its Quality and Complexion in one essence; And it is not to be therefore supposed, that because the Body is of no moment or Value, that therefore the rest will be infected therewith; No, for the Leprosie thereof doth not at all hurt in this place, but the whole is good. Sugar is intirely sweet, whilest tis yet in its Body and not Separated, and it also may be so prepared (with an abiding

biding in its ſweetneſſe,) that it may become far more ſweet and efficacious then it was afore; but the abſtracted Quinteſſence is not ſweeter then in or with its own Body. Wherefore this Body doth not at all bring any dammage thereunto. But yet notwithſtanding, the Virtue thereof Separated from the Body, is more Noble, then being prepared in or with it. But the *Magiſterie* doth amend it more then Nature could.

The very ſame alſo is to be underſtood of thoſe Stones that enter into the number of Magiſteries, and likewiſe of their Bodies, *viz.* that that which is aſſumed about the uſe of them, is not defective in its Virtue, but is a *Magiſtery* ſufficiently ſtrong. This you are to underſtand on this wiſe, even as when *Sulphur* is kindled and wholly burnt up, that which burns it is the very leaſt portion thereof; ſo likewiſe the ſtones; as for Example, Chryſtal, when tis reduced into a *Magiſterie*, it brings all Stones into their *Firſt Matter*, and grinds them after a wonderful manner, no otherwiſe then the Eſſence thereof; and that for this Reaſon, becauſe the Body may be, or is tinged by the Quinteſſence, and may be accounted for an Eſſence no otherwiſe then as Vinegar and Wine is; One whereof doth make the other like it ſelf without any defect. In like manner, tis not onely ſo in *Stones*, that the *Tincture* is thus made, but alſo in ſuch like Metals as the Quinteſſence of Gold Tingeth all its Body into a pure Quinteſſence, the which light we account of as great, yea too too great, *viz.* the light of all the ſecrets of our *Archidoxis*; and therefore we kindle Coals with a cheerful mind, that ſo we may find the final concluſion of thoſe Noble *Myſteries* of *Nature*; We draw our Inſtructions from Examples, proved experimentally by us, as in *Magiſteries*, and chiefly in that of Gold, the which contains both the Body, and the Quinteſſence equally as well as the Quinteſſence

it ſelf is, that is drawn therefrom. And therefore *Magiſteries* are known to us to be gifted with peculiar Virtues, and we write them down, to our praiſe, even to death.

We ſpeak in like manner of the *Magiſteries* of *Hearbs*, the which are ſo effectual, that half an *ounce* of them operates more then an hundred *ounces* of their Body, and the reaſon is, becauſe that ſcarce the hundredth part is the Quinteſſence. Wherefore the quantitie of it being ſo very little, the greater heap thereof is to be uſed and adminiſtred, which is not required in *Magiſteries*; for in thoſe the whole quantitie of the Hearbs is reduced into a *Magiſterie*, the which is not then to be eſteemed inferiour (by reaſon of its Artifice) to the true extracted Natural *Quinteſſence* it ſelf; one part of this being adminiſtred, is more profitable then an hundred parts of the like Body, and that for this reaſon; becauſe the *Magiſteries* are prepared, and are rendred accute to the higheſt degree, and are brought to a qualitie, equal to a *Quinteſſence*, in the which *Magiſteries* all the Virtues and Powers of the whole Body are preſent, and from them Virtues, doth its help and ſuccor ariſe unto it. For in them doth the Penetrabilitie and Power of the whole Body exiſt, from the permixion that is made therewith; for the Body doth not receive any of theſe with deſire or affection, but ſuch things onely as are ſpiritual to it ſelf; whereby it comes to paſs, that it attracts that *Magiſterie*, and permixeth it ſelf therewithal, no otherwiſe then as even Gold draws to it ſelf the *Mercurie* of *Life*, and is commixed therewith (the which thing Iron doth not do, and the reaſon is this, becauſe they are not ſo agreeable betwixt themſelves in the Compoſition) and ſo, both the Body of it, and this *Magiſtery* are *Amalgamated* together and made *one*; concerning which product many Examples are to be found, which we ſhall not mention in this Place. Some

of the *Marcaſites* do after the ſame manner perfect the Operation of their Medicinal properties; but yet with this difference, *viz.* they leave their Body and the beſt part of them onely (as the juyce) is extracted, and is nevertheleſſe a Magiſtery, albeit the Body be Separated therefrom; But yet this is to be underſtood, that that is not the Body of the *Marcaſite*, but rather of the Earth or Mineral, in which the *Marcaſite* doth lie; for it hath not ſuch an efficacious Virtue of it ſelf, whereby to be Separated from the Earth, or *Minera*, but abides therein, as a *Marcaſite*, and is ſo accounted of. And therefore to declare a *Magiſterie* what it is, of what it is made, and what Virtues it is endued withal, we will in what follows, ſet down the Practiſe thereof, and likewiſe deſcribe the Artifice of its Preparation; but yet this Proceſs cannot be couched in one General Explication, but there muſt be a particular treating of each, as of the Metals by themſelves, alſo of the *Marcaſites* by themſelves, and ſo of the Stones and Hearbs.

Likewiſe there is to be had a Singular *Magiſtery* of *Blood*, and this is alſo taught by a Peculiar way and manner. In it is to be conſidered, what the Virtues and *P*owers of a man are, and what the Nature of it contains in it ſelf, in what things there is a defect, *&c.* but yet without the diminution of the Natural Creation it ſelf, but is to be conſidered as a work perfect & compleat with its parts, even as a bird with all its Feathers.

Of the Extraction of the Magiſterie *out of* Metals.

Firſt of all, we will ſet down the *Magiſtery* out of *Metals*, and declare that which ſhews it ſelf to be of wonderful Virtues, and are to be known according to

to the Tenour of its Eſſence. The Proceſs of them muſt be done without any Corroſives, and all ſuch complexionated things as are contrary to the *metals*. For the Eſſences are corrupted by the Conjunction or Commixion of contrary things, inſomuch that by this errour, they ſhew forth no virtues, the one overcoming and bearing ſway over its contrary.

And whereas a great regard is to be had of their agreement and affinitie, therefore the Temperate alone will be ſuitable thereunto; but now you are to know what that Temperate Thing is; a Temperate Thing, a Complexionated ſomewhat or Body, for this doth receive the other into it ſelf, and is incorporated with that whereto it ſhall be adjoyned, ſo that it doth not any more diſcover the old, and its own complexion, but the Virtues of that Body onely which ſhall be added unto it; Thus indeed *Vinum ardens*, or burning Wine hath in it ſelf a full and perfect complexion, but yet it doth (as I may ſo ſpeak) Complexionate that which is put into it, much more abundantly, and doth ſo perfect its oparation, according to the Virtues of that Body which was put therein.

And therefore ſeeing it doth thus Attract the Virtues of another and tame its own, it is for this reaſon ſaid to be Temperate, and is deſervedly called ſo. But here are ſome deſtinctions to be noted, for we mean the Elements onely, and we may ſpeak ſo of oyl, the which draws to it ſelf the Natures of others, and hides its own Element. Out of any thing that is like to theſe may be made a *Magiſterie*; ſo that the Virtues of the *metals* may paſs into that ſame temperate thing, and may be mundified and purified therewith, and be deſtilled even to their limit or end, ſuch a like *Magiſtery* after it ſhal be perfected, ſhal be called *Potable*, and that becauſe it may be taken in drink, whence it comes to paſſe, that the *Magiſtery* of *Gold*, is called *Aurum Potabile*.

bile, and that of *Silver*, *Argentum Potabile*, so of *Iron*, *Lead*, *Argent vive*, *&c.* they may be made Potable and so called, and be described according to their own Complexions, and according to those processes, they have far greater Operations then is Expedient for us to write of; After this manner, with one Temperate medium, and one process, and also by way of practise, may all the Magisteries of the seven Metals be made.

The practise thereof is thus;

Take Circulatum purged excellently well, yea to the highest essence, whereto put the thinnest Metaline Leaves or filings of any Metal you please, excellenly and most subtilely wrought and mundified.

These two being put together in a sufficient weight must be circulated for four weeks, and the Leaves will be reduced by this temperate medium into an oyl, and into a form of fatnesse swimming at top, and coloured according to the condition of the Metal, the which you shall Separate by a Silver drawer from the Circulatum; this therefore is Potable Gold or Silver, *&c.* The like may be also extracted with the other Metals, and may be taken in drink, or with your food, without any detriment.

The Extraction of Magisteries, out of Pearls, Corrals *and* Gems.

THE *Magistery* out of precious *Stones*, is to be understood after the same manner, as that out of Metals, as to the Virtues, which each Stone hath according to its Nature; But this is to be noted, that for Stones there needs no *Temperatum*, nor any kind of Addition, because their solution is not the same with the resolution of the Metals, but the *Magistery* of them is extracted by another way; in the practise of which there are three Processes to be understood, one for *Gems*, a second for *Marcasites*, and a third for *Corrals*; by which three

three all ſtony growing Things may be brought into their proper Magiſterie. As for the proceſs of Stones, their Colours are not to be obſerved, neither their brightneſſe and claritie to be heeded, for that all the Magiſteries of them have a white Colour. So likewiſe *Pearls*, *Corral* excepted, for they hold their Colour ſingularly above the others in the Magiſtery; and therefore the Colour in them is to be chiefly noted; for the Magiſterie of them, together with the Body and Element and whole Eſſence is Extracted (by additions) without corrupting them, and may nevertheleſſe be again reſtored into their perfection; and therefore as to their Generation and Nature, they cannot be compared to Stones, and yet have they a Stony condition. This alſo may be done, *viz.* the whole Colour may be Extracted out of the Body of the *Corrals*, into another *medium*, and there may afterwards be made an image or frame of their Bodies, as of Clay; and after this frameing, may the Colours be again infuſed, and be made as good *Corral* as afore. But now this cannot poſſibly be done ſo with *Pearls*, not with *Gems*, for they cannot by the ſame Rule be any more reduced into their perfection, but they remain in a Magiſtery, their eſſence not being corrupted. We have likewiſe perceived it to have pierced the Glaſſes, and the Inſtruments, and to have informed and ſtamped them according to its own Nature. As thus, The Magiſterie of the *Magnet*, it hath drawn unto it ſelf, in the form and manner of the *material Magnet*, and hath afterwards fixt it into the Glaſs, and hath tinged it, ſo that even this alſo hath attracted Needles and Straws, *&c.* The ſame is to be underſtood of the reſt, and therefore are they to be kept in Gold onely; we have met with more ſuch things as theſe then is credible, of the which ſort we make here a memorial onely, that ſo by this guiding, more things may be ſearched out in Arts and Magiſteries; Whereas

is

therefore they require a peculiar demonſtration beſide, or different from the other Extractions. We will now Teach their *Practiſe* on this wiſe; And firſt of *Gems*.

Take *Gems*, (and firſt of all grind or beat them, and Calcine them according to a Reverberatory condition) and Common *Saltnitre*, in equal weight, *viz.* a pound; the which burn together excellently well into a Calx, and after let them be waſhed with *burning Wine*, ſo long, until there be found no more ſuperflous Matter; After the Waſhing, Calcine this matter again, and proceed in all reſpects as afore, and ſo the whole will paſſe into the *burning Wine*. Evaporate this by *Ebullition*, ſo ſhalt thou have an *Alkali*, the which being Reſolved into a Water, keep. There's no reaſon that thou ſhouldſt abhor the uſe of the adminiſtration hereof, how acute or Calcineous ſoever it be; for 'tis by that acuity alone that it Operates upon that which reſiſts it; and it is ſo Subtile, that one only drop tingeth the Whole body into a ſingular Virtue.

Likewiſe, *Pearles* are to be reduced into a Water on this wiſe, *viz.* *Take* Corrected Vinegar, whereto put the Pearles being bruiſed, and let them digeſt therein for a Month, and ſo will they be Reſolved into a Water; then Diſtil it and Separate the *Acetum* therefrom by a *B*; this done, thou ſhalt find the Pearls in the bottom Reſolved into a Water: this is the *Magiſtery of Pearls or Unions*. And although the *proceſs* of this *Practick* be an eaſie and ſhort way, yet nevertheleſs (believe him that hath Experienced it, for) Wonderful is the Operation of them; but yet this activity of their virtues is not made by Art, but is placed even in the Nature of them, and is hidden in their groſſe ſubſtance, by reaſon of which they cannot Operate no more then a dead body, but a Reſolution being made, their body will be vivified; but of this enough.

But

But now *Corrals* are to be ground and Calcined (as the beginning) with *Salt nitre*, then afterwards to be prepared as the *Gems* are, and to be alſo Reſolved; So haſt thou the *Magiſtery of Corrals*, the virtues of which I do moſt highly and peculiarly admire, which God hath beſtowed on this Growing Thing and which are of ſuch a powerful and wonderful Operation, according to the admirableneſs of their Growth,

Of the Extraction of the Magiſtery out of Marcaſites.

AS concerning the *Magiſteries of Marcaſites*, this is neceſſary to be known, That they onely are Minerals; and therefore the Mineral is not adduced into its *Magiſtry*, but the true *Marchaſite* only, as is alſo apparent in Metals, the which do not paſſe into their *Magiſtery* unleſſe they be firſt Separted from their Mineral: And although that *Marcaſites* cannot well be Separated therefrom, yet nevertheleſſe it may be done in the *Magiſteries*. There are indeed various kinds of *Marcaſites*, as the Golden, Silveriſh, the Golden Talk, the White, and the Purple, the Tinny or Biſmutey; Antimony, Granate, and other ſuch like; to all which, notwithſtanding, there's one only Extraction is agreeable. Likewiſe the Virtues and Powers of them do in in Medicine ſhew and diſcover themſelves according to the Conditions of the Metalick Operations. And though they be not in Metals, yet notwithſtanding have they the Properties of them, Therefore wee'l now ſet down a few things thereabouts, becauſe we mention them more at large in our *Book of Extrinſecals*. There is a difference, or diſtinction to be obſerved, according as is their particular Affinity and Agreement; as Gold and the Marcaſite, Antimony and Lead, the which in their framing and Conſtelation, may be com-

pared to each other mutually, but are nevertheleſſe Separated in Virtue; For in ſome *Marcaſites* there is more virtues then in the *Conſimilar*, or like Metals. This we ſee happens in Lead and Antimony; of which two, this latter Cures the Leaprous, the Morphew, the *Alopecia*,& the like, and all Scabs,& Scars,or Chops,the *Leonine*, *Elephantiack*, and *Tyrian*, *&c.* which the *Magiſtery* of *Lead* or *Saturne* doth not do; Therefore the Properties of this kind are to be noted, the which do ſometimes lie hid, not only in great but even in leſſer things,and that more abundantly. Therefore lets proceed to the ſearching out this Reaſon, Why Antimony poſſeſſeth more virtues then its Metal doth? You muſt note, that the body thereof is not fix, nor ſufficiently digeſted into its own Perfection as *Saturne* is; thereupon it aſſumes a *volatile Property*. But the Matter it ſelf out of which tis born, is Beereavative (or capable of diveſting) and Mundificative of its own natural Property, which ſo remained uncorrupt, as we ſet down in the *Book of Generations*. Hence tis, That it purgeth Gold and Silver more then the fire or any other Element doth; Thereupon alſo it Mundifies and purgeth the body, even as Gold and Silver are freed by it of all their Impurities; The *Magiſtery* of Antimony expels the Leaproſie more then is Credible. The like is to be underſtood of the reſt.

Now lets proceed to the *Practiſe*, whereby we teach the preparations of the *Magiſtery* from them all, on this wiſe;

Take a *Marcaſite*, grind it moſt ſubtilly, and put to it ſo much diſſolving Water as may over-top it the breadth of ſix fingers; Let it be diſſolved, and afterwards be putrified for a Month, then let it be Diſtilled, and be Separated, as we teach of Metals. This done, thou ſhalt have the *Magiſtery* of that *Marcaſite* thou tookeſt.

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The Extraction of the Magiſtery *from* Fatty Subſtances.

NOr is it to be otherwiſe conceived of about the Extraction of the *Magiſtery of Fatty Subſtances*; as the fat of Amber, of Rozins, Oyls, and others, as they appear in the like Material Subſtances; concerning which, there are Three waves of Extracting of their *Magiſteries*; one peculiar way is of Amber, another of Rozins, and the other of Fatty Things; as Oyls, Fats, Butter, and ſuch like. For Amber cannot at all endure the *Proceſs* of the Extraction of Fatty Things, becauſe, thereby its virtues would be loſt. Likewiſe Reſinous Things cannot undergo the practiſe upon Amber, for it would be deſtructive to them; Therefore we will teach the preparations of thoſe Magiſteries in Three wayes; Seeing that there appears ſuch excellent virtues in Fats, and that variouſly; There, where Eſſences can Operate nothing at all, do the Fatty Things help; for they have that property by reaſon of their Specifick and Appropriate Virtue, which is not found to be ſo perfect in other things, nor indeed is it; and as the difference is betwixt *Corrals* & *Gems*, ſo alſo is it to be underſtood of theſe; The *Practiſe* of them is this, and firſt of the *Amber*.

Take Amber, exceedingly well ground, as much as you pleaſe; and of *Circulatum* as much as is ſufficient, digeſt them in *Flacco*, or a *flatted Veſſel*, in Aſhes for ſix dayes; then let the *Circulatum* be Diſtilled thencefrom, and be again poured on, the which let be done ſo often until there be found an Oyl in the bottom, the which Oyl is the *Magiſtery* of *Amber*. This hath diſcloſed to us its wonderful Virtues. May it ſo remain.

The *Reſinous* bodies are reduced unto their *Magiſtery*, on this wiſe:

Take Turpentine, Gum, or Rozin, as much as you pleaſe;

pleaſe, put it into a Glaſſe luted, and let it be digeſted for a Month *per ſe* in a hot digeſtion; then being mixt with the diſſolving Water, let it be boyled in *burning Wine*, for half an hour only. Then diſtil it by a blind Head, or Alembick, then let them ſtand for one day; So ſhalt thou find certain Oyls, diſtinct from each other, the which Separate, for each of them is a *Magiſtery* in its Nature.

But the *Magiſteries* of *Oyls* are made without the addition of diſſolving Waters, the which likewiſe have virtues correſponding with the virtues of their Matter.

The Extraction of Magiſteries *out of Growing Things.*

COming to Treat of *Growing Things*, we mean by *Growing Things*, ſuch as grow green, and afterwards wither, and do again wax green in their Seaſon, as afore: and likewiſe thoſe things that Flower; as Trees, Herbs, and ſuch like. The *Magiſteries* of theſe are diverſly made and Extracted from them; as from Trees one way, from Herbs another; the difference whereof conſiſts in this, *viz.* That the one is Wood or Timber, and the other is Putrifiable. The Leaves therefore and Flowers muſt be prepared as the Herbs are; Therefore we will ſet down theſe *Magiſteries* Separately. The preparation of the *Magiſtery* of Wood's is thus;

Take the *Wood*, cut it ſmall enough, the which put into a glazed pot, able to abide the fire, and ſhut or cover it exceeding well; let it be burnt with a fire of Coals for four Hours, then take it out, and putrifie it in a Glaſſe for a Month, then Diſtil it in Aſhes even to the laſt Spirits; which being perceived, preſently ceaſe, that ſo the *Magiſtery* may not get any ſtinch from the fire; By this way ſhalt thou have the *Magiſtery* of that *Wood* which thou haſt undertook to *prepare*. Thus alſo may Seeds, Roots, and Barks, and ſuch like as contain

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an Oyl in their Material Subſtance, be extracted; There lies a greater Artifice in thoſe Extractions then is ſaid or underſtood, although the *Proceſs* be here entirely deſcribed.

But as for Herbs, and other ſuch like, they are to be permixt with burning Wine, and to be putrified therewith for a month; then are they to be Diſtilled by B. M. and that which is Diſtilled muſt be again poured on; and it muſt be thus proceeded withal ſo long until the whole Quantity of the burning Wine be four-times leſs then the Juyces of the Herbs: Diſtil this ſame by a *Pellican*, with new Additaments, for one month, then Separate it; Having ſo done, thou ſhalt have the *Magiſtery* of that Matter or Herb wch thou tookeſt.

The Extraction of the Magiſterie *in* Wine.

NOw wee'l declare the *Magiſtery* of *Wine*, the which appears to be endowed with innumerable Virtues; whereas it receives ſuch a Nature from moſt of the Virtues that lie hid in the Earth, as we ſet down in the *Generation of Wine*; Now you muſt know, That the *Magiſteries* hereof are to be done Two wayes, albeit we paſſe over One of them in ſilence, becauſe the *proceſs* thereof is common, ſuch as we uſe in the many *Extractions of Wines*. Some *Practick* wayes of this *Magiſtery of Wine* are here ſet down; Some do endeavour to Extract it whileſt the *Wine* is yet *new*, and boyls in the purging; Some bury it, and ſo leave it an hundred dayes, (or years;) Very many Separate it without fire. But however it be done, I ſhall not Write any thing here thereof; I will only deliver that Way which I have tryed by Experience. Firſt of all, you are to know, That in *Wine* is a very Subtile Spirit, and but little; and is contained in (and accompanied with) much *Phlegm*. And although this be a Quinteſſence, yet not-

notwithstanding, is a *Magistery* to be made thereof, but by using a greater *Practise*, and *Process*.

You are also to know, That there are more and greater virtues in that *Wine* which hath not as yet put down its *Tartar*, for there is sometimes more virtues in *Tartar* then in the *Wine* it self; Also the Oldness of Wine is more laudable then that which is Young, for the Spirit thereof is more digested in Succesſe of longer time then a shorter. Moreover, tis to be considered, That the *Wine* that is to be for this use, must be buried in the cold Earth, and its Vessel must be exceedingly well shut both above and beneath, that so it may have no breathing vent at all: for it may be kept thus many hundreds of years without *Tartar*. But we will not speak here of the length of time, for it will be too tedious; but yet tis good to remember it. Nor is that a *Magisterie* of *Wine* that is drawn out of *Must*, or *new Wine*, but a *Magistery* of *Must*: Nor is it a thing of Art to Distil it with its *feces*, or its own *phlegm*; as *Vinum ardens* is, because by this way those Virtues of the Spirit are lost which are in its Essence. Therefore tis no wayes convenient to do this same thing. So by how much the oftner the best Vinegar is Distilled, so much the remoter doth it recede from the Spirit of *Wine*: Upon which account 'tis to be considered with the highest diligence, that the Quintessence be not by any means Corrupted in the *Magisteries*, but rather that it be augmented and fortified in its Virtues: Likewise, when it is Separated without Fire, it cannot by any means be a *Magistery*, because there is the Substantiality wanting. You are therefore to know that the Spirit of the *Wine* is to be conserved together with its Substance, and not with its Phlegm: For there are Two Substances to be found in Wine; the one is Winey, in which the Spirit of the Wine is, and from which it cannot be Separated; the other is Phlegmatick, which

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is permixed with the *feces*, and the ſweet, or *inſipid* Water, both which are to be Separated from the true Subſtance, as a Metal from its Mineral, or Earth.

Furthermore tis to be known concerning Wine, That the *Feces* and *Phlegm* thereof is the Mineral as 'twere, and that the Subſtance of the Wine is the Body, in which the Eſſence is Conſerved; even as the Eſſence of Gold lies in Gold: Therefore wee'l ſet down the *Practiſe* for a remembrance, that ſo we may not forget it: and 'tis thus;

Take the oldeſt *Wine*, and the beſt that you can get, both as to Colour and Taſte, what you pleaſe; put it into a Glaſſe Veſſel, ſo that a Third part thereof may be full; and ſhut it with the Seal of *Hermes*, and keep it in Horſe-dung, and in a continued Heat for four months; let it not be defective, *viz.* your Heat. This being done, then in the Winter-time, when the Cold and Froſt are extreamly ſharp, ſet it abroad in the cold for a month that it may be Congealed; After this manner, the Cold doth thruſt the Spirit of the Wine together with its Subſtance into the Centre of the Wine and Separate it from the Phlegm: That which is Congealed or Frozen, caſt away; but that which is not Congealed, you may account to be the Spirit with the Subſtance; Put this in a *Pellican* in a digeſtion of Sand, but not too hot, and there let it abide for ſome time; Afterwards take forth the *Magiſtery* of the *Wine*, of which we have now ſpoken. As for thoſe more *Proceſſes* that are exiſtant and are applyed to uſe, we will ſpeak more largly of when we ſhall Treat of *Elixirs*; and here wee'l make an end, and be mindleſſe of ſome other thoſe *Proceſſes* of *Wine* which we have no great liking unto.

The Extraction of the Magisterie out of Blood.

WE will now explain our Opinion concerning *Blood*, in wch there are most wonderful Virtues, and admirable, more then can be believed, and are sufficiently evidenced, yea most exceeding apparent, for that the *Blood* Exists out of the best Root, and most Noble Fountain of the Heart, (as we declare in the Treatise of the *Composition of man*) wherein is no defect, for it hath its Conditions according to the Nature of the Heart, and is a pretious Treasure of the whole Nature, and of all that which lives therein.

Here some may say, That the *Bleud* when it is let out of the veins, is deprived of those virtues necessarily that renew and sustain the *Bloud*, but this is not so: for it may be Conserved in the Essence as we shall shew below. Let us therefore but consider the *paucity* of such men as live with a sound Body and *Bloud*; Therefore it must be looked to, that such men be brought into a renewed Quality and Essence, by *Arcanaes* and a *Quintessence* as we mentioned afore; that the *Bloud* may thereby flow from them sound and uncorrupt. Nor do we speak of mans *Bloud* only, but also of the *Bloud* of the *Sperm*, which we make a Discription of in our *Secrets*, in which there is no Disease nor Alteration, but the-most-highly-to-be-admired *Bloud* out of the *Sperm* of *man*, which we pretend, and alleadg to be taken in this place; and this for many reasons not here mentioned. We also speak of the *Blood* of Bread, which is to be in like manner taken for the same use; for there are therein such Virtues as are scarce to be searched out by us, nor will we undertake the burthen of doing it to its highest worth. In like manner may it be understood of other nourishments and Commestible Things, in all which is *Blood* to be had, although we see it not in

in them, no more then in bread, the which is notwithstanding made *Blood*, by purrefaction; as in the Stomack and the Liver. So likewiſe every thing that is therewith taken, for food is changed after the ſame manner, as in the Body. We will forbear to Write of this *Blood* more largly and prolixly, eſpecially becauſe we ſee that it will not prove an acceptable thing to any body but our ſelves onely; and therefore we will ſleep in reſt, and being afterwards awakened out of our ſweet ſleep, we will proceed on to ſpeak further of this *Blood*. Each thing may be prevalent as far forth as it can in its Virtues, and anſwerable to aſmuch as it hath in it; for out of a good thing doth much of good proceed, & this we muſt alwayes duly conſider of. Neither will we only ſpeak of the *Blood* of *Commeſtible things*, but alſo of *Potable Things*, which doth ſimply exhibit Blood unto our Body. Likewiſe there may be extracted out of *Blood*, *Quinteſſences* as well as *Arcanaes*, concerning which we do not here ſpeak in the leaſt, but have determined to ſpeak of *Magiſteries* onely, and to conclude each, in this one proceſs.

Take the *Bloud*, which being ſhut up in a Pellican, let it ſo long tranſcend, or riſe up upon the Horſe-belly, (or Dung-hill) until the Third part of the Pellican be filled; for, all *Bloud* in its Rectification is dilated according to the Quantity, and not according to the Weight; This time being finiſhed, thou ſhalt Rectifie it by a *B*. By this way the Phlegms Separate, and the *Magiſtery* remains in the bottom; the which being ſhut in a *Retort* with the Seal of *Hermes*, Diſtil it nine times, as we have Taught in the Book of *Preparations*: By this way ſhalt thou have the *Magiſtery of Bloud*.

The End of the Sixth Book, &c.

THE

THE Seventh BOOK OF THE ARCHIDOXIS.

of Specificks.

IT now remains that we ſpeak of *Specificks*, in the which there are exceeding, admirable, and great Virtues, which do not derive or take their Original from Nature, as in reference to Heat, and Cold; but they have beſides thoſe Qualities, one only Nature and Eſſence, as we have hinted in many places. That ſame *Specificality* taketh its Original and Riſe from External Things; as, when you throw ſome Wood into the fire, and it burns, that now is not an Action of its proper Nature, but is Wood, or a Wood-Eſſence; Therefore alſo *Specificks* are generated from a Conjunction; as, when *Maſtich* and *Colophony* are framed together, an Attractive is produced, the which neither of them is *per ſe*, or *ſimple*; Or when *Turpentine* is Coagulated, there is made a Stone thence-from, which attracteth Iron to it ſelf like the Magnet. Many more ſuch like Things there are which have ſuch Virtues, but yet 'tis from their Compoſitions, and from without. *Ellebor* alſo is Compoſed of the Liquor of Stone and Earth; by the Compoſition of thoſe Two doth

doth ariſe the *Specificality*. So the Oyl of Cherries with Vinegar, do (after their digeſtion) become a Laxative, and yet neither of them doth of its own Nature looſen; Wherefore thoſe kind of *Specificks* are born of their own proper nature, by the Compoſition of their Elements and a proper matter, no otherwiſe then as Tincture or Colour, the which doth not ariſe from Cold and Heat, but from the Compoſition; as Galls with Vitriol produce Ink, whereas neither of them is black; So likwiſe *Sal armoniack* and *Urine* do make a black Colour, and yet are both of them white: The ſame is to be underſtood of *Specificks*, *viz.* That they do in-like-manner receive their Original; but ſome things which aſſume thoſe ſame Virtues from without may be in any Herb, but yet not in *One* kind or property, the which is to be thus underſtood, *viz.* Whereſoever the Magnet grows, there is a certain Attractive; as *Colocynthis* is a Purgative, and *Poppy* an Anodine: This now proceedeth from the Compoſition exiſting in them; from whence it comes to paſſe that every Magnet is attractive, and every *Colocynthis* purgative; But the Caſe ſtands not thus with the *Specificks* from without, the Condition of them is thus, *viz.* If one Flint ſhould have the Virtues of the Magnet, and another like it ſhould have none, now this *Specificality* ſhall be external, or from without; but yet tis rare to find a peculiar Condition or Quality to be in *One* Herb, and yet not as well in *Another* that is like it. Furthermore, although many ſuch like *Specificks* do ariſe from Influences, yet nevertheleſſe we will not much diſpute (in this place) concerning their proceeding, or not-proceeding therefrom but will reſerve that for its proper place in *Phyſick*, and rather forbear here.

Beſides, There are to be found many *Specificks*, as *Odoriferous Specificks*, which have their Original from Compoſition and Digeſtion, as the Water of *Vitriol*

Diſtilled with *Sal armoniac* reſembles the Odour of *Muſk*; and yet neither of them have ſuch a ſmell, *per ſe*. Many more ſuch things there are that become Odoriferous, and were not ſo afore, and do get a noble Odour; as a *Roſe*, or *Lilly*, in whom there's no Odour at the beginning, but tis at laſt ſtirred up by Labour, Digeſtion, and Separation.

In like manner *Cow-dung* is a ſtinking Excrement; but if it be but Elevated, or Diſtilled, it gets an Odour of *Ambergreece*; but the reſidue of the matter that abides in the bottom, ſtinks more loathſome then mans Ordure.

Some Speciſicks are *Diaphoretick*, and provoke Sweat, which receive ſuch a Virtue from a Compoſition; as a burning *Coal* put at top of a fat Earth, emits a Vapour; So likewiſe *Ginger* thruſt into, or conveyed into the body, burns; and is to be extinguiſhed as Calx or Lime, with the pouring on of Water. This Heat happens to the *Ginger* by reaſon of that acuity or ſharpneſs which it contains in it ſelf, and is Coagulated with an hot Element, as a Lime-ſtone, which is brought to ſuch an heat by the fire. For every *Diaphoretick* is the Calx of the Liquour of the Earth, even as we mention it in the *Book of Generations*. In like manner do even *Purgatives* proceed from a Compoſition; as *Rhubarb*, the which alſo is the Calx of a Liquour, but yet with a certain difference and diſtinction interveening; For as *Tartar* being burnt is Reſolved into a Water, and togethe with it all its Liquidity, if it ſhall be laid up in a moiſt place. So is it alſo with *Rhubarb*, and ſo may you judge of other *Purges*, which have their Original many wayes, as the Calx of the Earth is; for ſome of them do *Purge* or *Diſſolve* Choler, as *Rhubarb*, the which is like to Calcined *Tartar*; Some looſen *Phlegm*, as *Turbith*, *(This ſeems to have been inſerted Suppoſitieuſly becauſe that a* WORD *was wanting in the Authors own Hand*

Hand-writing) with them *Purges*, *Realgar* is looſened, and nothing elſe. Others *Purge* Melancholy, as *Sena*; the which you are to underſtand thus, *viz.* 'Tis after the manner of *Nitre*, which Reſolveth Stones with its power, and not any other thing. Some *purge* the *Bloud*, as *Manna*; like to in the manner of *Arſenick* which Reſolves *Sublimates*. On this wiſe are you to determine of the difference of thoſe things, even as they are divided in themſelves, and as we have now minded you of. Likewiſe ſome *Comfortatives* do ariſe from a Compoſition, as a *Sperm* deſtitute of virtues, yet notwithſtanding out of it a *Glandule* or *Kernel* is Generated by Nature, by reaſon of its Predeſtination: So therefore a *Comfortative* it ſelf, is a certain Predeſtinated Thing ariſing from the Predeſtination of the Compoſition. But the *Carline*, which is not born after this manner, draws the virtues of other Herbs unto it ſelf, and takes their powers from them, (and doth then alone poſſeſſe thoſe virtues) even as the *Sun* draws the moiſture out of *Wood*; This we declare more at large in our *Book of Generations*.

In like manner alſo, ſome *Mundificatives* do acquire by their Compoſition ſuch a like virtue as to *Mundifie*; even as when a Calx of Earth is Tranſmuted into another Form by a Liquid Thing, as *Rozin*, *Honey*, *Gum*, *Pitch*, *&c.* Thoſe Alterations are like to the *Flores* of *Venus*, the which are at firſt a *Purgative*, as it becomes a Calx to be; then afterwards, they are reduced by the fire into a *Stiptick* Property, ſo that they loſe their purging faculty, and do then *mundifie*.

In like manner are *Corroſives* to be accompted of, which are *Salts*, and are ſometimes Calcined in Earth; and agen ſometimes Subſtantionated (as I may ſo ſpeak) into *one matter*, as is mentioned by us in the *Book of the Generation of Salts*. There are various and many ſuch like Properties in Things, of which we Treat in our

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In like manner *Cow-dung* is a ſtinking Excrement; but if it be but Elevated, or Diſtilled, it gets an Odour of *Ambergreece*; but the reſidue of the matter that abides in the bottom, ſtinks more loathſome then mans Ordure.

*Some Specifick*s are *Diaphoretick*, and provoke Sweat, which receive ſuch a Virtue from a Compoſition; as a burning *Coal* put at top of a fat Earth, emits a Vapour; So likewiſe *Ginger* thruſt into, or conveyed into the body, burns; and is to be extinguiſhed as Calx or Lime, with the pouring on of Water. This Heat happens to the *Ginger* by reaſon of that acuity or ſharpneſs which it contains in it ſelf, and is Coagulated with an hot Element, as a Lime-ſtone, which is brought to ſuch an heat by the fire. For every *Diaphoretick* is the Calx of the Liquour of the Earth, even as we mention it in the *Book of Generations*. In like manner do even *Purgatives* proceed from a Compoſition; as *Rhubarb*, the which alſo is the Calx of a Liquour, but yet with a certain difference and diſtinction interveening; For as *Tartar* being burnt is Reſolved into a Water, and together with it all its Liquidity, if it ſhall be laid up in a moiſt place. So is it alſo with *Rhubarb*, and ſo may you judge of other *Purges*, which have their Original many wayes, as the Calx of the Earth is; for ſome of them do *Purge* or *Diſſolve* Choler, as *Rhubarb*, the which is like to Calcined *Tartar*; Some looſen *Phlegm*, as *Turbith*, (*This ſeems to have been inſerted Suppoſitiouſly becauſe that a* WORD *was wanting in the Authors own Hand*

Hand-writing) with them *Purges*, *Realgar* is looſened, and nothing elſe. Others *Purge* Melancholy, as *Sena*; the which you are to underſtand thus, *viz.* 'Tis after the manner of *Nitre*, which Reſolveth Stones with its power, and not any other thing. Some *purge* the *Bloud*, as *Manna*; like to in the manner of *Arſenick* which Reſolves *Sublimates*. On this wiſe are you to determine of the difference of thoſe things, even as they are divided in themſelves, and as we have now minded you of. Likewiſe ſome *Comfortatives* do ariſe from a Compoſition, as a *Sperm* deſtitute of virtues, yet notwithſtanding out of it a *Glandule* or *Kernel* is Generated by Nature, by reaſon of its Predeſtination: So therefore a *Comfortative* it ſelf, is a certain Predeſtinated Thing ariſing from the Predeſtination of the Compoſition. But the *Carline*, which is not born after this manner, draws the virtues of other Herbs unto it ſelf, and takes their powers from them, (and doth then alone poſſeſſe thoſe virtues) even as the *Sun* draws the moiſture out of *Wood*; This we declare more at large in our *Book of Generations*.

In like manner alſo, ſome *Mundificatives* do acquire by their Compoſition ſuch a like virtue as to *Mundifie*; even as when a Calx of Earth is Tranſmuted into another Form by a Liquid Thing, as *Rozin*, *Honey*, *Gum*, *Pitch*, *&c.* Thoſe Alterations are like to the *Flores* of *Venus*, the which are at firſt a *Purgative*, as it becomes a Calx to be; then afterwards, they are reduced by the fire into a *Stiptick* Property, ſo that they loſe their purging faculty, and do then *mundifie*.

In like manner are *Corroſives* to be accompted of, which are *Salts*, and are ſometimes Calcined in Earth; and agen ſometimes Subſtantionated (as I may ſo ſpeak) into *one matter*, as is mentioned by us in the *Book of the Generation of Salts*. There are various and many ſuch like Properties in Things, of which we Treat in our

Book of the Properties of Things; and have ſufficiently enough ſpoken thereof in this place. Nor will we here diſcover why ſome of them are *hard*, and contrariwiſe otherſome *ſoft*; Nor doth our *Archidoxis* Treat of the whole beginning, but only of the Compoſing of *Specificks*, and bringing them to the higheſt degree of Nature, Concerning which we will now at length ſpeak, and propoſe the Experiences we have had thereof, and leave behind our backs thoſe that are the *Preachers* in the corners of the Streets; ſuch as ſpeak of God, but underſtand not any thing beſides their Hypocritical Ceremonies, and ſuch like Fables; They are Enemies to thoſe that are addicted to theſe *Arcanaes*, and *Arts*; and are ſunk Head and Ears in the glory of the World: They are Bablers and Cavillers, and are endued with much Prating, which they ſuſtain and bear (as the *Proverb* goes) with both Shoulders; They are Flatterers, and imagine themſelves to be wiſe men, whereas they are ſtupid and fooliſh, and are deceivers of men for worldly Riches. But lets now come to the *Specificks*, according to our uſing of them, and give leave to thoſe *Univerſity Phyſitians*, (who, be the Succeſſe or Iſſue good or bad, do only Read and Imagine) to grind and gnaſh with their Teeth againſt us as they pleaſe.

Of an Odoriferous Specifick.

THerefore lets now ſpeak of *Odoriferous Specificks* by what way and form they are made, and firſt of all as to what belongs to their Virtues; An *Odoriferous Specifick* therefore, is a *Matter* that takes away Diſeaſes from the Sick, no otherwiſe then as *Civet* drives away the ſtinck of *Ordure* by its *Odour*; for you are to obſerve, That the *Specifick* doth permix it ſelf with this evil Odour of the Dung; and the ſtink of the Dung cannot hurt, nor abide there, but the ſtink thereof is here

here tinged with the good Odour, insomuch that by how much the more stinking it was before, so much the more is it now endued with a good Odour; for there is *Nothing* can take away the good Odour of *Civet* or *Musk*, but yet tis Transmuted, as we prove in many places; whence it comes to pass, that sometimes some mans *ordour* is to be admixed to the *Musk*; for this penetrates more readily then any *Lilly*, with all its Operations; for tis well known that there is to be found more of evil Odour then of good: Even as also the *Tyrian Viper* is put into Triacle for a speedy most high penetration of all the Members, together with the Virtues of the other Things; So in like manner may we judge of an *Odoriferous Specifick*. Now, this you are to Consider here, That by *Odoriferous Things* Diseases are driven away from those who cannot at all bear Medicaments, as in the *Apoplexy*, or *Epilepsy*; for verily there are many Odours that ease the *Epileptick*, & many that succour the *Apoplectical*, not that they do Cure them perfectly, but yet they prepare the way. For the Virtue thereof that is afforded to the body, doth by its Odour presently excite the *Bloud*, and by the carrying of this to the *Heart*, doth Refresh it more then can be written: Wherefore wee'l set down an *Odorifick*, out of which we may take a Foundation for the Composing of *Odorificks* for all other Diseases; The *Process* whereof is this;

Take *white Lillies*, *Anthos*, *Basil*, *Cardamoms*, and *Roses*, of each one Handful; *Spike*, two Handfuls; beat them grossely into a Paste. Whereto adde the Juyce of *Orange Apples*, two Quarts; put all these together in a *Pellican*, and let them be digested for one monrh; afterwards let them be Separated from their *feces*, with your Hands, or with a Press which is better; put this again into a *Pellican*, and presently let be added *Mace*, *Cloves*, *Cinamome*, of each one Ounce; *Ambergreece* half an Ounce; *Musk* two drams; *Civet* one ounce;

grind them moſt exceeding ſmall, and put them into the ſaid *Pellican* with the other things, and digeſt them in Dung; Then adde *Gum Arabick* diſſolved, half an ounce; of *Tragacanth* alſo diſſolved, one ounce; and ſo let them harden with the Cleer of the White of Eggs in a ſhut Glaſſe; then preſently as ſoon as you ſee it to be made of the likeneſſe of Glaſſe, break your Glaſſe and take out this Stone, and thou ſhalt have the *Odoriferous Specifick*, of which we have now written enough; But yet 'twill be good to adde *Aurum Potabile*.

Of an Anodine Specifick.

THere are alſo many Cauſes that induce us to write of this *Specifical Anodine*, for we have met with ſome Diſeaſes in which all ſorts of *Arcanaes* have failed us, except a *Specifical Anodine* only, and that hath performed things miraculous. Neither let us wonder thereat, for as we ſee that Water quencheth Fire, even ſo doth the *Specifical Anodine* extinguiſh Diſeaſes, and that for many Cauſes which wee'l forbear mentioning of now.

For, That which reſts or ſleeps, doth not naturally offend; If the *Paroxiſm* ſleep, it is not felt: but if it doth not ſleep, the Operation thereof is accompliſhed. This now Comforts and encourageth us, in that we ſee many Cares and Melancholy taken away by ſleeping.

But yet this is to be noted in this place, That tis not neceſſary that the man ſleep, but the Diſeaſe it ſelf; And therefore we compoſe a *Specifick* to fight only againſt the Diſeaſe, and not the whole man, as is to be underſtood of Feavors, and is to be made uſe of in them. Now we propoſe and ſet down ſuch things as are *Mortal* in the full or perfect man, but healthful and *Salutiferous* in a full or perfect Diſeaſe; And therefore we ſet upon the Diſeaſe it ſelf, and herein we labour that

that it may have no operation upon the Body, nor be able to have, on this wise;

Take of Thebaick Opium, *one ounce*; *Of the Juyce of* Orange Apples *and* Quinces, *of each six ounces*, *of* Cinnamome *and* Cloves, *of each, half an ounce*; Beat them altogether exceeding well, and being mixt, put them into a Glass with its blind Cover, and digest them at the *Sun*, or in Dung for a moneth, afterwards let them be prest out, and be put in again with these following things, *viz.*

Take Musk, *one Scruple and half*; *Ambergreece, four Scruples*, Saffron, *half an ounce*; *The juyce of* Corrals, *and the* Magistery *of* Pearls, *of each, one Scruple and half*, commix them, then after their digestion for a moneth; Add of the *Quintessence* of *Gold*, *one Scruple and half*, which being permixt with the rest, there will be a Specifical *Anodine* for the taking away of all griefs, both Internal and External, so that no member may be tormented or seized on any longer.

Of a Specifical Diaphoretick.

NOW we come to speak of a Specifical *Diaphoretick*, whereby every such disease is cured, that can or ought (because of its Nature & Properrie) to be healed by sweat; such a disease is to be driven out with this *Medicament* beyond all other *Medicines*. For by a *Diaphoretick*, a Cold Disease becomes Hot, and is by that Heat took away; for it hath often befallen us, that the *Cassatum* (*or the dead Blood in the Veines obstructing the motion of the good*) of twenty years standing, hath been healed by a *Diaphoretick*, and very many other Diseases which they call *Intercutaneous*, or between the Skin, and also such as stick in the Marrows, in which Diseases a *Quintessence* effects nothing, much lesse a *Comfortative Arcanum*; the cause is chiefly this, *viz.* there is

not so powerful a Vigour in the heart, as to drive out the *Cassatum*, except it be done by a *Diaphoretick* alone; for even as the ☉ doth heat the Frozen Stone, & melts the hard Ice, even so doth a *Diaphoretick* display its Virtues upon a Disease, which cannot be cured with any other Virtues how noble and good soever. And although *Flammula* or *Crowfoot* be a most hot Hearb, yet nevertheless the heat thereof is not at all comparable to the smalest point of the Nature of the *Sun*; Even so exceeding much is the difference betwixt each hot things and *Diaphotericks* themselves. Therefore we set down in this place a Specifical *Diaphoretick*, which comprehends *Diaphoretical Virtues.*

Take of *Ginger*, one pound; *Long-Pepper* and *Black*, of each, half an ounce; *Cardamomes*, three drams; *Granes* of *Paradise*, one ounce; beat them into Powder and put them in a Glass with one ounce and half of the best *Camphire*, ground or beaten, and with two ounces of *Aqua Solvens* or the dissolving Water, Seal up the Glass, and let it remain in Sand the time of finishing its Digestion. Then Separate from them the dissolving Water, and let it putrefie for a moneth, and be circulated one week. Afterwards presse it out and keep it; this is the best and most potent *Diaphoretick*, acting more vehemently then is credible, as well in the *Cassatum*, as in other most grevious Diseases; of which enough.

Of a purging Specifick:

THIS expedient also, that we write of a *Specifick Purgative*; and although the Complexions and such like things come under consideration; yet nevertheless we are confirmed, and build on a solider Foundation, taking such things as take away the Diseases, and that do not drive away *one* or *another* Disease particularly,

ly, but every evil; from whence may be gathered, that whatsoever of choler is superfluous and of no moment, doth thereby depart. The like is to be understood of Offending Phlegm, Melancholy, and Blood; as also of Apostemes and other Corruptions, which cannot be purged according to the Complexions, nor be resolved with Purgations, of which sort of Diseases, there are many to be found.

We do therefore endeavour to draw out the offending Matter, onely whether it be corrupt or not, whether with an Apostеme or Complexion, or any other permixion.

But as for the tedious and unprofitable discourses of the *Universitie Physitians*, we shall not care for them, but diligently consider of the health it self; and for this cause we will frame our *Medicaments*. Such a *Medicament* is *Tartar*, which (of its own Nature and Propertie) takes away all Putrefactions; nor is it inclined to *Choler*, nor *Melancholy*, nor *Phlegm*, nor *Blood*, but takes away every unprofitable thing in the Body, and such as may endammage it. So likewise *Vitriol* purgeth away all such occasions as give birth to many infirmities. For verily we are to consider, that *Colocynthis* doth not purge us of all our Choler, or of all that ariseth therefrom; neither also doth *Rhubarb* do it; nor doth *Turbith* carry off every thing that proceeds from Phlegm; nor *Lapis Lazuli*, all the Impediment caused by Melancholy; nor doth *Manna* expel all the contrarietie of the Blood; but those our two *Specifical Purgatives*, and many others not here mentioned, do accomplish it, and that principally in all these putrefactions and superfluous feces of the Body, from whencesoever they proceed, all which it purgeth no otherwise then as Water washeth Linnen Cloaths, and as Soap clears them from their filth and defilements of any kind. For thus do they Operate singularly upon each disease; We will therefore

here now ſet down that *Specifical Medicament* according to the forementioned purpoſe, after this manner.

Take the *Magiſterie* of *Tartar*, and the *Magiſtery* of *Vitriol*, both which commix together into one Body, then add equal parts of the *Quinteſſence* of *Saffron*, then being ſhut up in a *Pellican*, let them be digeſted in Sand for a moneth, and let the *Medicine* (which I ſpake of above) be kept moſt carefully; as for the reſt hereto neceſſary, there is requiſite a greater underſtanding, as well with the learned as the ignorant; neither are Men onely, but alſo *Trees* and *Hearbs* capable of being purged from their Diſeaſes and ſuperfluities; for there are infirmities as well in the things that grow as in Perſons, and they alſo have their remedies, as we have elſewhere mentioned; the defect of Anthos, *viz.* when it cannot perfectly grow ſtrong, the *Magiſtery* of *Vitriol* heals, and cauſeth it to grow egregiouſly afterwards, as we ſet down in our Diſcourſe of *Plants*; Thus therefore will we now conclude this Ch.

Of a Specifical Attractive.

AND now that we may begin to ſpeak of an *Attractive Specifick*; we are to know that a *Specifickal Attractive* draws unto it ſelf whatſoever is ſuperfluous in the Body, and whatſoever evil adheres thereto as it often happens, it brings out, as we ſet down in many places, and is manifeſted by probable demonſtrations. Likewiſe ſome *Specifical Attractives* have been ſo appropriated and ſuited to Fleſh, that they have drawn to themſelves an hundred pounds of Fleſh, no otherwiſe then as the Load-ſtone draws Iron. It hath alſo happened that in my time, that ſuch a like attractive hath drawn the Lungs out of the Body into the mouth, and ſo have choaked the Man; it hath likewiſe happened, that another hath had the Pupil or Ball of the eye drawn

drawn from its own place, even to the noſe, and could never be thence moved. For there are not onely Attractours of Iron, but ſuch alſo as reſpect Wood, Hearbs, Fleſh and Waters; for we have ſeen an Emplaſter that hath Attracted ſo much Water as to be able to fill a Tub, and the Water to have flown down from the *Plaiſter*, as if it dropt down from a houſe Eaves; ſo likewiſe, *Lead*, *Tin*, *Copper*, *Silver*, and *Gold* may be Attracted by the compoſition of Attractives.

Moreover it may be ſo contrived, that by theſe kind of Attractives, Boughs may be torn off from the trees, and a Cow may be lifted up on high, and many more ſuch things may be done, which we have declared in our Secrets as a Treaſure, that ſo we may in theſe things admire and worſhip him onely who hath created all things with ſo wonderful an Artifice, inſomuch that ſo various things are to be found, as demonſtrate incredible operations, far tranſcending Nature, according as it is conſtituted and ordained in it ſelf.

We will therefore ſet down ſome Attractive Virtues for the Body, by which that which is evil and corrupt may be extracted, and be ſeparated from the good on this wiſe, *viz.* the Attractive muſt be placed upon ſome *Emunctory*, and in that place where the defect appeared, or upon an *Ulcer*, the which may likewiſe be accounted of as an *Emunctory*; and if any Glandule or Kernel ariſeth, it is to be firſt opened like an *Emunctory*. But now we know by experience that ſuch a kind of Attractive, hath extracted the peſtilence more then is fit to write of in this place. No ſick perſon ever died that had this Medicine, although poſſeſt with a grievous Diſeaſe. The Receipt of a Specifical Attractive is this;

Take the Quinteſſence of all the Gums in every kind, of each, one quarter of a pound; *The Magiſtery of the Mag-*

net,

ner, a quarter and half (*alias* half a quarter) *Of the Element of the Fire of Amber*, one pound; *Of the Fiery Element of Mastick*, *of Myrrh*, *of each*, one quarter and half; *Of the Element of Scamony*, ten ounces; Make thereof a *Cerote* with Wax, *Gum Tragacanth*, and *Turpentine*; Use it as is aforesaid.

Of a Specifical Stiptick.

NOW we come to speak of a Stiptical Specifick, the Virtues of which are very many, and are more then is to be understood or learned by the other Specificks. For when such wonderful works of Nature, and the Qualities of those kind of things are obvious to our Eyes, they do encourage us with a supream Joy, not to desist from them, but to renew, as it were, and quicken the remembrance of all those things which are presented unto us by those same Arts; and if happily there should be found any thing written of the Nature of things by the Ancient Physitians and Philosophers, which doth not all agree with us; yet notwithstanding that shall not in the least disturb us, for all that they have written is uncertain, but we are delighted with those great Mysteries as are in Nature herself, and which present themselves to our hands; and as for those labours of the Antients, which are to be accounted of as Lame and imperfect, we do deservedly neglect them, as we have hinted in many places; Nor may we so much admire at the vehemency of Stipticks, which have so great virtues, even in their *Quintessences*, *Arcanaes* and *Mysteries*, in so much, that they will so firmly agglutinate two pieces of Iron, that they cannot be Separated afterwards but by Fire. Nay more then so, one piece of Copper is by such like Stipticks, so glewed on to another piece of Copper, that they can no more be Separated, neither by Fire nor by Water. Likewise there

there may be by ſuch a like Stiptick Attractive, an heap of Stones glewed together into a huge Maſs like a Rock. In like ſort may Sand and Calx be (by ſuch like Stipticks) concreated or knit together into an ever-during compactneſs, and harder then Marble it ſelf; thus much concerning hard things; we will now alſo ſpeak of others. We have ſeen (after the ſame manner) Leaves to have been ſo conjoyned together, that they have been accounted for a Natural concrete, as the Leaves of a Lilly, with the leaves of Roſes in one compaction; likewiſe Smiths have (by my adviſe) ſo firmly and compactly conſolidated their Irons together as if they had been conglutinated with a true compaction, or welling.

We have alſo ſeen the lips of the Mouth, to be ſo drawn together with a bare waſhing onely with a Specifical Stiptick, that they could not be opened but by force, with the help of Inſtruments and much effuſion of Blood; The Fundament alſo hath been by the ſporting or waggery of ſome, ſo compreſt with ſuch a Specifick, that for evacuations ſake, they have been conſtrained to open it with an inſtrument; The like compaction or cloſing together, we have ſeen in wounds, and in the rupture of the bladder, ſo that no opening or rupture did any more afterwards break out either in their time or mine. Whatſoever member this Material Stiptick ſhall touch, it doth ſo contract, whether it be the bone it ſelf, or the bare fleſh, that it cannot be ſcraped off, without a file, or Separated without a knife, for no water mollifies theſe Stiptick Virtues of which ſort there are far more then what we have here ſet down, but as to what belongs to Medicine, we will ſet down a Specifical Stiptick as follows.

Take the Quinteſſence of Bole, *and of* Iron, *the Quinteſſence of* Amber, *(alias* Cathebes*) of each one pound*; Let them be digeſted in Aſhes for a moneth, afterwards put

put in a pound and half of dryed *Tartar*; with this cure the Body where need requires. This and ſuch like Stipticks are not ſearchable, whileſt (in their Bodies) but in their Separated Subſtances do Attract more then is credible, becauſe of the Nature and quality of their moſt great dryneſſe, and therefore are they called Stiptick *Specificks*, as being Stipticks beyond and above all others.

Of a Corroſive Specifick.

NOW we will add and deſcribe a *Specifical Corroſive*, in which are wonderous Virtues implanted by Nature. For verily (being compared to the Antient Corroſives) tis even wonderful, for it Abſumes and wholly Conſumes Metals even to a nothingneſs, ſo that in them can there be no body any more found, no more then is of Wood that is burnt up by the Fire. Now although that even by *Strong Waters* there is made a conſuming of the Metals, yet notwithſtanding they are not diminiſhed in their weight, nor changed in their eſſence, but may be again reduced by the Fire into their firſt Body and Matter, the which is impoſſible to be done, after that conſumption that is made by the Specifical Corroſive; and the Reaſon is this, becauſe there is no matter can be found any more in this place, that can be (by any way or means) reduced unto a Metalick Nature, no more then Wood-aſhes can be reduced into Wood; further you are to know, that this Corroſive doth operate ſo ſtrongly in the fleſh, that nothing can be compared therewithall, for it perforates the hand in a moment like an Awl.

We mention theſe things for Medicine to this end, that ſo all the putrid and up-grown (or proud fleſh) in the body, that doth very much ariſe in Ulcers, (as in *Fiſtulaes*, *Cancers*, *Scrophulaes*) may be removed; all which

which may be Cured by ſuch Corroſives, for there is in it a *Stiptick* Virtue of exceeding powers, by which it acquires peculiar properties of Curing. Though indeed it may be rather called a *Fire* then a *Medicament*, for it Conſumes Iron Chains, and Bolts more readily then is Credible, or can be written; and therefore we will Aſſign this *Receipt* hereto, and that moſt briefly thus;

Take *Aqua Fortis rectified from the Caput Mortuum, one Pound*; *Of Mercury Sublimate, one Quarter of a Pound and half*, (alias *half a Quarter*;) *Of Sal armoniack, two Ounces*; Mix all theſe together, and let them be Conſumed or devoured; then admix an equal weight of *Mercurial Water*, and keep it. There is no Diamond can reſiſt this Corroſive. Though indeed the ſame may be underſtood of a *Quinteſſence* and *Arcanum*, viz. That the Skin may be taken away from any one by that kind of *Cautery*, and inſtead thereof may a new Skin be brought thereon; as in the *Leapry*, *Morphew*, *Serpigo*, *Lentigo*, *Pannus*, *&c.* Againſt which Diſeaſes this Specifical Corroſive is uſeful; but (becauſe of its vehemency) we omit it, and do take this mixture, wherewith the Skin muſt be waſhed, for ſo twill fall off and be bare; then afterwards may it be conſolidated, as the Cuſtome is: The Mixture may be thus;

Take the Juyce of *Flammula*, (or Crowfoot) one pound; Of *Cantharides*, four pounds and an half; Of the aforeſaid *infernal Fire*, two drams; permix them together, and do as above.

Of a Specifick for the Matrix.

NOw at laſt we come to ſpeak of a *Specifick for the Matrix*, and that for various Cauſes, and becauſe of the various Affects or Diſeaſes thereof: but now we will not at all ſpeak here of the Elements that either heat or cool it, for that is to be done by *Magiſteries* and *Arcanaes*.

Arcanaes. But we here mention Two *Specifick*s; One is in the Suffocation of the *Matrix*, the Other is in either Provoking, or Reſtraining the *Months*: You muſt therefore underſtand, that the Suffocation cannot be removed by any other thing then a *Specifick*; though it be ſuch as is unelementated & unprepared, yet tis to be adminiſtred in the Common Form or Eſſence as it grows in: Such is the fig of the Skin; as ſoon as the Fume of this enters in through the Privities, the Diſeaſe is expelled: The which thing verily is highly worthy of Admiration, becauſe this is ſo vile a Simple thing, which albeit it ſhould be prepared, yet notwithſtanding the Eſſence of its Fume doth not periſh, for in that alone is the Virtue. But as for the provoking of the *Months*, the *Specifick* Remedy is in the Spleen of a gelded *Bull* or *Ox*, brought into a Magiſtery or a Quinteſſence; the provocation property of which is moſt excellent as well in young folks, as in old.

So alſo for to Reſtrain them, you muſt know, That the Quinteſſence of Corrals, or the Oyl of Iron, or Potable Iron, which doth wonderfully Reſtrain beyond the reſt, is a moſt exellent Remedy. Tis no wayes neceſſary to write down any more ſuch like *Properties*, for it would prove too *Prolix* in our *Archidoxis*; yet tis to be noted, That under the aforeſaid Compoſitions, Specifical Compoſitions are comprehended; as the Incarnative, Conglutinative, Laxitives, and Mundificatives, and ſuch like, and under the Purgatives themſelves (ſo is it concerning the reſt) are the Deoppilatives, *viz*. under Purgatives and Attractives. And ſo wee'l Conclude this little *Book of Specifick*s, for to ſuccour our Memory that we may not forget them; Likewiſe Comfortatives are rehearſed in all the ſingular Chapters.

The End of the Seventh Book, &c.

THE

THE Eighth BOOK OF THE ARCHIDOXIS.

of Elixirs.

HAving written of many most secret Mysteries of Nature, we are now also willing briefly to treat of *Elixirs*, and that not in Vain; for we perceive that there lies in them the greatest conservation, and this doth even constrain us to bend our mind thereto, without resting, for every *Elixir* is an Internal preservative of that Body, in its essence that takes it; even as the Extrinsecal *Balsome*, is the External preservative of all Bodies from putrefaction and corruption; the which thing is sufficiently evident in *Balsome*, *viz.* that it preserveth Bodies so, that they abide many hundreds, yea thousands of years without corruption or mutation.

And therefore seeing such a like gift or faculty is in *Balsome*, as to preserve dead Bodies and to conserve them incorruptible; you may well conceive that in and by this same gift and Mystery, a sound and living Body may be far better and more commodiously preserved; But now we have not this according to Na-

ture, *viz.* that these Mysteries of Nature, yea, and constituted above Nature (by which we may conserve the Body inwardly and outwardly from all contrarietie) become manifested and known unto us; but in them we meet with many Mysteries as are most occult and hid from others.

Verily as concerning *Elixirs* this is to be known, that they have not their operations from their Nature, nor from their complexion, but are *Mysteries* rather then *Specifics* leading us to a most high admiration of the Creatour, by many demonstrations. Yet they are planted in Nature her self, so that they are in her, even as may be seen in *Balsome*; if therefore it be possible to preserve dead bodies, tis much more possible to preserve living Bodies: Nor makes it much to heed the Words or Arguments of our Adversaries, but we will disclose our own Arguments, and hereby shall endeavour to direct and guide, to the true foundation of the Intrinsecal *Balsome*, not regarding the trifling unprofitable sayings of those that talk of a Term or Limit of death, and its Predestination, and conclude or stint it in its determinate points; for God our Father gave life unto us, and together therewith Medicaments, by which we may be able to defend and sustain it; if therefore the tearm of death were precisely set and limited, it would necessarily follow that the other be false, which is not so But as long as we have abilitie and knowledge, we have power of sustaining our Life, for *Adam* attained to such an Age, not from the proper Nature or condition of his own propriety, but meerly on this account, because he was so learned and wise a Physitian, and knew all things that were in Nature her self, with the which he also sustained himself so long a time. So likewise many other were there, that used such like remedies.

Many there were that dyed in the dayes of *Adam*, that

that attained not to his Age, and ſome attained not to our Age, (as we are now conſtituted and ordained ſince the flood) but dyed even as we, and that becauſe they were ignorant of theſe Arts, which *Adam* and the reſt underſtood, and hereby it came to paſs that they dyed afore their time, nor did their Food or Drink help them.

Whereas therefore we are able from ſuch like examples Naturally to find out, that an old or long life proceeds from Nature, we will enquire what Nature and the gift of God is; ſome things do conſerve a dead body from putrefaction onely one year, as *Oleum Laterinum*, or Oyl of Bricks. Others ten, as the *Corrected Oyl of the Philoſophers*; ſome twenty, as the Water of *Hony*; otherſome fifty, as a Deſtilled *Preſervative*; but others preſerve it perpetually without end, as *Balſome*; Some onely eight dayes, as *Salt*; others for a night, as *Deſtilled Water*; ſome longer, as *Vinum Ardens*; otherſome alſo there are that preſerve the Body from Corruption, in a new and ſtrong eſſence and Nature, when a man is confirmed and ſtrengthened by them, according to his complexion, as *Citrine*, *Aloes*, and *Myrrh*; ſome Bodies are defended from Putrefaction, by reaſon of their moſt great *Tincture* onely, which is ſo potent, that it admits of no evil, nor ſuffers any to grow or to enter therein, as *Gold*, the *Saphir*, *Pearls*, *Arcanaes*, *Magiſteries*, and ſuch like as we have afore written hereof.

We will therefore write down a Preſervative againſt all the Corruptions of the Live Body and the Dead; But it is to be conſidered that the preſervative of the Live Body is to be taken by the mouth, and ought to penetrate the whole bodie, ſo that here may be no member in the Body, but may perceive and admit of that preſervation, and may (by the Attraction of the benefit thereof) be informed and impreſſed thereby;

Moreover it is to be noted that the Spirits of the excrements in the bowels are ſufficiently vehement and ſtrong to fight againſt the Preſervative, and that for this reaſon, becauſe no putrefied thing can be Embalmed or preſerved; for it hath not in it ſelf any eſſence, as newly dead fleſh, which is embalmed hath. And that doth as much ſute with a Preſervative, as Vermine with the beſt hearbs, and as a putrefied thing doth with an incorruptible; for a thing that is putrid, cannot be corrupted more, nor be altered, for it is of no value; contrariwiſe, a preſervative cannot in the leaſt be putrefied, for it is like to Gold that never becomes ruſty. They mutually are Separated from each other, ſo that each of them fulfills and performs what is proper to it; But thus much we have thought fit to mention, becauſe the Dung or Excrements are able in time to overcome the preſervatives, which thing cannot ſo come to paſs in dead bodies, and becauſe they are unbowelled, or if they are not as yet unbowelled, they are indeed coagulated by death, even as the blood Separated from the Vains congeals.

We call this Preſervative *Elixir*, as if it were Ferment, with which bread is fermented and is digeſted by the Body. Its Virtue is a Preſervative of the Body in that ſame ſtate wherein it findes it, and in that ſame Vigour and Eſſence; for this is the Nature of Preſervatives, *viz.* that they defend from corruption, yet not by mending or bettering, but by preſerving onely. But whereas they alſo take away Diſeaſes, this is done by the ſubtilty that they poſſeſs; Likewiſe they do not onely preſerve, but alſo conſerve; for they have a two fold Labour and Office, *viz.* to prevent Diſeaſes, and to conſerve the Eſſence it ſelf in its own State.

Nor do they thus onely in humane Bodies, but likewiſe in all ſenſible Bodies. Thus alſo dead Wood

may

may equally as well be preſerved from corruption, as a Body that is ſeaſoned with *Balſome*; nor is the conſervation of Hearbs in their Eſſence any otherwiſe then a certain live Body is; for thoſe conſervations that are done to Hearbs, do conſerve them in the ſame Eſſence that they find them in, ſo that they are ſtill green, and remain equally as freſh as in the Fields or Gardens, *&c.* even to the fifth or ſixth Age. If they be taken together with their Flowers, they alſo conſerve them, and ſo if with their fruits, they conſerve them. Neither is there ſo great reaſon of wondering thereat, for tis a thing poſſible for dead Wood to live again, and for Iron to be fixt ſo, as never more to contract Ruſt; ſo likewiſe for Sulphur to be made incombuſtible, all wch are very contrary to the underſtanding of a ſimple man. The cauſe of all theſe we ſet down more at large and more fundamentally in the Book of Conſervations. Nor are they to be judged of as impoſſible, for many more things that are eſteemed impoſſible, may be moſt aſſuredly accompliſhed. We will therefore ſpeak of the conſervation with *Balſome*, by the deſtinctions of Ages as followeth.

Of Preſervation and Conſervation by Elixirs.

WE will not write of the firſt *Elixir*, which conſerveth the Body in that Eſſence as it finds it in; ſuffers it not to putrefie, nor to be infirm; but conſerves it in the ſpirit of life, ſo that no accident can befall it. Likewiſe it brings it unto the third Age or more. As concerning its uſe, the operation upon dead bodies is different from that upon living, for thoſe muſt lie in the *Balſome* night and day, whereas the living and ſound bodies neither may nor can at all do ſo.

And therefore this *Elixir* is to be lookt on as being

uſeful only for life; as for the *Heart* and thoſe places chiefly in which the life is moſt vigourous and depending, for it is ordained for the Spirit of Life that is diſperſed throughout the whole body, and it preſerves the Spirit of Life by that Virtue by which the dead Body or Carkaſe is kept from putrefaction; for, as a Wound or Ulcer may be outwardly preſerved from putrefying, and from evil, ſo likewiſe the Intrinſecal body is diſpoſed, and capable of being preſerved from all adverſity. We do therefore ſo frame the *Elixir*, that it may Operate upon the Spirit of Life, like as *Ferment* Operates in Paſte or Dough; and upon the body, even as when a Tree is tinged in the Root, in ſuch wiſe as its Colour may never depart therefrom. After this manner is the whole body preſerved; for the Tincture is either more or leſſe diſperſed, and penetrates into all the Members, even as the whole Metal is tinged into Gold, and is ſo made Gold, or is preſerved from Ruſting. Thus is it in the Conſerved Body, there's no Member but is full of the *Elixir*.

Now then, when the Virtue is thus diſperſed and received throughout the whole body, and doth thereby exerciſe its Operative power, there cannot happen any Corruption by putting any thing thereto, for the Life of every member is full of *Elixir*, even as the tinged body is full of the *Balſam*. But you are to underſtand that tis not neceſſary that the whole body be balſamed by taking the *Elixir*; for where the Spirit of Life is only environed therewith in its root, tis ſufficient as to the Conſervation of the body.

Now come we to the *Practick part*; and firſt of all to Treat of the *Elixir* that doth Conſerve the whole body from putrefaction by the Conditions and properties of the Virtues of *Balſam*. Then wee'l ſpeak of that *Elixir* which preſerves the body by the potential Virtues of *Salt*. And Thirdly, of the *Elixir* of *Sweetneſs* that

that ſupports and ſuſtains the body in its Conſervation. Fourthly, Wee'l Teach that *Elixir* which enters mans body with the virtues of a Quinteſſence. Fifthly, There ſhall be another *Elixir* added that is truly noble by reaſon of the Virtues of its moſt great Subtilty; for it reſiſteth all the enemies of Nature, by which reſiſtency it permits not the body by any means to ſlide into Diſeaſes. And then for a *Concluſion*, wee'l adjoyn that *Elixir* which (by the Virtues of its own proper nature) is endowed with ſuch like Conſervative Qualities.

Of the firſt Elixir, *viz. Of* Balſame.

TAke of true and the very beſt *Balſame*, (well known to us) one pound; Let it be put into a Glaſſe, which cover with a blind Head, and pour in together therewith two ounces of the Quinteſſence of Gold, and one ounce and an half of the Eſſence of the greater *Circulatum*; all which, let be digeſted together at a gentle fire, ſo as the Vapours may aſcend day and night. Then afterwards encreaſe the fire, that ſome drops may adhere and ſtick, and may fall down drop-by-drop for two months; then let them remain in Horſe-dung for four months, that ſo they may have their digeſtion without intermiſſion: This done, the *Elixir* is compleated: You are to underſtand that this *Balſame* or *Elixir*, is become a ferment, which is to be collected and immixed in the root of Life, and hath the power of Reducing the Life into a good Eſſence, ſo as no Nature can be able to reſiſt it. Even as *Arſenick* overcomes Nature for *evil*, ſo contrarily this *Elixir* overcomes it for *good*, by defending the body. The dead body is preſerved ſafe by that Odour, ſo as it cannot in the leaſt putrefie when tis put into its Sepulchre, and covered, that it cannot Evaporate; How much more then do the Vir-

tues of a Living body remain hereby: Thus much may ſuffice to have ſpoken in this place.

Of the Elixir *of* Salt; *by the Virtues of which, the Body is Conſerved.*

THere is no leſſe power and virtue in *Salt*, then in *Balſame*, whereof we have ſpoken; and that for this reaſon, becauſe *Fleſh* is preſerved by *Salt* from putrefaction for many dayes, years, and a long time. And that, ſundry wayes, and by one way more then by another. By the ſame *Baſis* and *Rule* will it be poſſible to Conſerve and Preſerve the body; Not that we adviſe the Uſe of *Salt* in ſuch a manner as tis uſed in dead *fleſh*; but tis neceſſary to make thence-from the *Elixir* of *Salt*, which doth materially penetrate the Spirit of Life, ſo, that it lives by the Salt, even as ſalted Fleſh; for this *Elixir* is ſo ſubtile, that it may be compared to the Spirit of Life. They two do ſo ſtraitly and cloſely agree in *One* Conjunction, inſomuch that the One is tempered or ſeaſoned with the Other unto perfection; (even as Salt makes ſome Food ſavoury) without which it could not poſſibly be brought to perfection in Unity. This therefore is to be noted, That the *Elixir* of *Salt* is a ferment, in which there is a certain Tincture whereby the whole body is penetrated. Tis alſo an inconſumeable thing, and is not in the leaſt abſumed (with natural Things) in the body by the digeſtion; but is fix, like to Glaſſe in the fire, which doth not at all periſh by boyling or ſuſing. This fix *Elixir* doth ſo fix the body, that it becomes permanent in Life, no otherwiſe then as when a metal is fixt, which, no moiſture, no Corroſivity, or ſuch like can hurt afterwards, or bring to be ruſty: So therefore, it may be gathered from hence, That the *Elixir* hereof is as fix a body as Gold, whereinto no unclean thing can penetrate, ſo as to hurt it;

it; We will therefore deſcribe the *Practick* of the *Elixir* of *Salt*, after this manner;

Take Salt excellently well prepared, the whiteſt and cleaneſt, put it in a *Pellican* with ſo much quantity of *Aqua Solvens*, or the diſſolving Water, as may be ſix times its weight; let them be digeſted together in Horſe-dung for a month; then afterwards let the diſſolving Water be Separated by diſtillation, and be again poured on, and be Separated as before, this let be done ſo often until the Salt be converted into an Oyl, whereto let be added an eighth part of the Quinteſſence of Gold, and let them be digeſted together in a *Pellican* and in Horſe-dung for four months, and let them be Circulated for a month after; then adde another part of Circulated Wine, and let them ſo remain in *Aſcenſion* yet a month longer. This time being over, thou ſhalt have the *Elixir* of *Salt*, of the which we have made for our ſelves a memorial as a pattern, for the ſuccouring and lightning of our Ancient dayes.

Of the Third Elixir. *viz.* *Of* Sweetneſſe.

WE are certain, That bodies may be preſerved from Corruption by *Sweetneſſes*; but as to the Virtues that it is to be done by, we deliver them in the *Treatiſes of the Generations of Honey*, *Sugar*, *Manna*, *Tronus*, (the ſweeteſt kind of dew) and ſuch like, which we won't Repeat in this place becauſe of the Writings of the Antients. We are able to Tranſmute Sweets into an *Elixir*, the preparation of which doth rather conſerve the lively body in its Conſerved Eſſence, then the *Languid* or decayed body. For tis the property of all Specifick Sweetneſſes neither to be Corrupted, nor do they ſuffer this body to be Corrupted, unleſſe by things Contrary, thereby they are made obnoxious to Corruption; as for Example, Out of *Honey* and *Bread*, Vermine and

and Emmets are generated; and in like manner out of *Sugar* and Coagulated *Milk*. Out of *Manna* and *Water* is made a Corruption like to Mud or Dung. Many more such like Compositions may be made by which the Sweetnesses passe into Corruption. To prevent which, this is our Intention and Experience, *viz.* That (in that Composition) such a thing be taken as may not hinder the Sweetnesse to remain in its proper Essence, and such as may be without the Corruption of any other things. By this way and means it hath the Virtue of a *Balsame*, to Conserve the dead fleshy bodies of Carcasses, and other things. For such a like Sweetness is the *Balsame* of the *Earth*, and othersome there are of *Dew*, for in them hath it its Original. We will therefore set down the *Elixir of Thronus*, because there's no Sweetnesse comparable hereunto; It doth also contain more Mysteries then is credible, as we set down in the *Book of Generations*. By the preparation of which may be Collected the wayes of preparing other Sweetnesses.

The Preparation of Thronus *is thus*;

Take as much *Thronus* as you will, which let be put in a *Pellican*, in digestion at the *Sun* for two months, (but twill be better for a whole Summer) Afterwards let be added a fourth part of the Quintessence of Gold, and so let them be Circulated together for two months, then keep it. Albeit this way be very short, yet nevertheless the *Elixir* hereby made, is very wonderful in very old folk.

Of the Fourth Elixir; *which is, Of* Quintessences.

IN like manner may *Quintessences* be brought into an *Elixir* which Conserves both living and dead bodies, like as *Balsame* doth; We make but a very brief Rehearsal

hearſal thereof in this place, becauſe tis afore demonſtrated in the *Proceſs of Quinteſſences*; So therefore wee'l proceed here a little further and ſet down ſuch things as we have noted to make for Preſervation and Conſervation. Then out of the Elixirs of thoſe proceſſes, we will teach the Compoſition of one Elixir, fully as profitable to the body as the Three precedent are; Verily you are to underdand that this *Elixir of Quinteſſences* hath in it a ſecret Virtue, which daily tends to a Reſtoring, and which endeavours to Renovate and Reſtore the whole body; Therefore it Operates more then a bare Conſervation, for it alſo Renovates, yet not ſo perfectly as we have mentioned above of *Quinteſſences* and *Arcanaes*, but is of meaner Virtues, and that becauſe the Conſervative and Renewing property of them cannot be together, but yet by this way is Renovation diſpoſed for Conſervation, thus;

Take the Quinteſſence of *Celondine*, of *Bawme*, of each two ounces; the Quinteſſence of *Gold*, the Quinteſſence of *Mercury*, of each half an ounce; the Quinteſſence of *Saffron*, and of all the *Mirobolanes*, of each one ounce; Let them be all well mixt together, and be ſhut in with a blind Head, and remain in the digeſtion of *Sun* for two months; Then adde of the *Quinteſſence of Wine*, and the *Magiſtery* thereof, of each one ounce and an half, and let them be digeſted again for a Month, as above; then keep it as a Treaſure, not only for Preſervation, but alſo for Reſtoration.

The Fifth is called the Elixir *of* Subtilty.

NOw we accompt it expedient to ſet down the *Elixir* of *Purity* or *Subtilty*; for it Conſerves by the power of its great Purity and Cleanneſſe, ſuch as is the *Corrected Oyl of the Philoſophers*; this ſuffers nothing that ſhall be anointed therewith, to putrifie:

The

The like doth the *Corrected Oyl of Bricks* (or *Oleanum Laterinum*) effect, and many others; and yet tis not their property to preserve from putrifaction, but they acquire this thing, and get such a property from the Preparation and Labour: So likewise Distilled or Corrected *Wine* permits not to putrefie, nor doth Digested *Wine*; nor is it at all changed by the fire. The Water of *Honey* doth (by its preparation) resist putrefaction, as to what appertains to sensible bodies; but the *Crude* Substance thereof doth not do so, but is subject to all putrefaction; We therefore set down an *Elixir of Subtility*, forasmuch as mans body is (just like as *Mercury* it self which is *volatile*, is fixed with its own Water, and made permanent) also fixed into a Constancy and permanency; Now although that this same thing may be done by many other things then what we here describe, Yet nevertheless we will mention such only as are known unto us by Experience; Nor will we for this Cause detract any thing from the others, but only we say thus much, That as yet all of them have not been known unto us, nor been Experienced by us. The processe of this *Elixir* is thus;

Take *Oyl Olive*, *Honey*, *and Vinum Ardens*, or *burning Wine*, *of each one pound*: Destil them altogether according to the Chymical manner, and that thrice. Afterwards Separate all the Phlegm from the Oyls, which are distinguishable by the many Colours; put all these Oyls into a *Pellican*, and adde to them of the Quintessence of *Bawme*, and of *Celondine*, a Third part; digest them for a Month, Then keep it for your use: There is no Sensible body is able to resist it, no nor Insensible, and that for many Causes and properties which we will not at all set down in this place.

The Sixth is the Elixir *of* Propriety.

IN like ſort may a perfect *Elixir* be extracted out of Natural Things, as out of *Myrrh*, *Saffron*, and *Aloëpatick*; but as for thoſe Vittues that it proceeds from, we deſcribe in their *Generations*; We only mention the proceſs here, omitting their Original, which we elſewhere do often Treat of.

Take of Myrrh, *Aloëpatick*, *and Saffron*, of each one quarter of a pound; the which being put together in a *Pellican* and placed in Sand, let them aſcend moſt gently for two Months, then at length Separate the Oyl from the *feces* by an Alembick without Aduſtion or burning. This Oyl muſt be digeſted for a Month together with *Circulatum* in equal weight, then (after) keep it: In this Elixir are all the Virtues of the Natural Balſame, yea, and ſuch a Conſervative Virtue for old Folk, more then is fit to aſcribe unto it, becauſe there doth not only proceed one Age therefrom, but Four, Seven, or Ten, &c. Tis ſcarce poſſible to expreſſe its force and natures; but tis in my Judgment ſufficiently enough Dilucidated, nor do we think it need any more ample Interpretation.

The End of the Eighth Book, &c.

THE

THE Ninth BOOK OF THE ARCHIDOXIS.

Of Extrinſecalls.

HAving in the Precedent Books, treated of *Intrinſecal Diſeaſes*; 'ris expedient now for us to write of thoſe Diſeaſes as proceed from without, and to ſet down ſome remedies for them. And although we inſert nothing (in theſe Books) of the Origenal of thoſe Internal and alſo External Diſeaſes, yet notwithſtanding we will ſet down the Originals of thoſe Medicaments, and then afterwards the compoſition of ſuch like remedies for external Diſeaſes. Some remedies are onely for Wounds, with which a Wound may be cured in twenty four hours; which you are to underſtand thus;

When there is a Wound made, it needs nothing elſe but that it be again knit together, or conjoyned on ſuch wiſe, as two pieces of board are knit together with Glew. Do not at any rate let Wounds lie open, but endeavour to repleniſh them with fleſh, for tis rather a thing Ruſtical then Medical. Conſider that when the lips

lips of a wound are joyned together as two pieces of Boards ſtick together with glew, they are even more then half whole already; the which is to be neceſſarily done by a certain Medicament, ſo contracting both ſides of the Wound together, that it cannot be better and more fitly done; Thence it follows that where the lips touch each other by the compreſſion of the Medicament helping Nature, there is the healing compleated; inſomuch that there is no Wound (wherein the *Bone* is not broken) is ſo evil, but will eaſily be healed in twenty four hours. But the Bones do not permit themſelves to be knit ſo together as the fleſh doth; therefore we ſpeak not at all of them in this place. For example underſtand us thus, *viz.* when any Member is plainly cut off, then (before that the Vains be dead, but whileſt they are yet warm and freſh) let them be preſently moiſtened with that Medicament, and let the wound be conjoyned, and ſo the ſides thereof will be ſo knit together (as two Sticks are conglutinated with Glew) and be healed and united. Thus is the operation of this Medicament, and herewith doth Nature cure ſo ſoon becauſe of the great reſiccation, or drying up of ſuch like Medicines, and tis by that Virtue (which we have afore ſpoken of) that it heals. Moreover you are to know, that an *Incarnative Medicament* is not at all to be uſed for Wounds, nor any mundificative, or Attractive, becauſe that thoſe extract, and are to draw out all Putrid Fluxes into much *Sanies*.

Furthermore the gaping or caveity of a Wound is to be filled with fleſh; now that is a long time doing, and conſequently very dangerouſly and without any Maſterſhip. The ſame is alſo to be conceived of in old *Ulcers*, which are a long time loaden (as it were) and burdened with fluxes, whereby it comes to paſs, that they cannot be cured without many accidents, and exceeding

ceeding great difficulty, and ſometimes never. So then it is moſt neceſſarily expedient that the Medicament of them, be made of thoſe things which we have ſpoken of, and which do likewiſe by a certain force compreſs and cling together the Skin and wideneſſes. Likewiſe in the curing of *Ulcers*, you are to conſider, that the Generation of Fleſh is neceſſary, but that cannot poſſibly be done by compreſſion, or cloſing together (as we mentioned in Wounds) in *Ulcers*, as in *Fiſtulaes* and ſuch like; all which are to be cured by the Virtue of ſuch like Medicaments, as anon. Therefore we deſcribe and ſet down two Fundamentals, for ſuch an opening or gaping of the Skin, the one is an Incarnative, the other is an Exiccative or dryer up.

Now let us ſpeak alſo of the other deformities of the Skin, as *Scars*, *Morphews*, *Serpigoes*, the *Pannus* or *Birth-mark*, the *Stains* and *Leapry*, and ſuch like Diſeaſes proceeding from the Skin, the which we adviſe the cure of after this manner. Firſt of all we ordain and appoint the Skin to be pulled off, even as the Skin of a Beaſt is ſtript off, then (afterwards) to be clad with new by a convenient Medicament. For it is to be underſtood, that the Skin muſt be took away by a certain Medicament, and a new Skin pure and unſpotted be generated of another Colour; as with that Medicament that follows hereafter, whereby much of Fleſh and moiſture is not to be attracted; thus are all Spots to be removed, by the way thus deſcribed. As to the taking away of their Original, we make no mention in this place, nor as to their entrance or beginning, for it is elſewhere Treated of, nor doth it bring either benefit or dammage to our preſent intention or Doctrine. There are many other Diſtempers, as the *Cancer*, *Buboes* and ſuch like, which require their Peculiar Medicament for the drawing out of their Originalitie, and the total purging out and cleaning away

away their defilements, the which is exceedingly well performed by the *Specifical Attractive*; then afterwards there is need of Conſolidation, the which we have ſet down in our Diſcourſe of *Fiſtula's* and ſuch like.

But now the Ruptures, *&c.* breaking of Bones and the like are to be conſolidated with a *Stiptical Attractive* onely, the which Medicament we ſhall not here repeat as having ſpoken thereof elſewhere. In like manner there are found to be many ſuperfluous Creſcences, as *Strumaes* or the *Kings-Evil*, *Kernels*, *&c.* the which muſt firſt be evacuated or emptyed, and then be cured afterwards.

We will therefore divide *Chirurgery* into three Parts or Cures, and refer one part to *Wounds*, the ſecond to *Ulcers*, and the third to *Spots* or *Blemiſhes*; as for the *Cancer*, we ſhall Cure it with a *Specifical Attractive* onely, and afterwards with theſe *Medicaments* which we ſhall Teach here following.

A Remedy for Wounds.

IF we would attain to ſuch a *Medicament* as may (by its own proper Nature) ſo knit the Lips and ſides of *Wounds* together, as two pieces of Boards are with Glew, then it is neceſſary that it be done by the greateſt Siccity and Stiptickneſſe, as may ſerve for the Fleſh onely, as follows;

Take Samech excellently well burnt and calcined into a Whiteneſſe, whereto add *Circulatum minus*; then afterwards deſtil it, that a moſt dry *Caput mortuum* may remain in the bottom, and that the Glaſs be wholly red hot, then pour on freſh *Circulatum* again, as afore; and thus do ſo long until the *Circulatum* come off alto-

gether ſweet therefrom, as it is in it ſelf, then ſuffer it to be reſolved by it ſelf. That which ſhall be reſolved, is this Remedy here ſpoken of for *Wounds*, and may be Intituled, *a Balſam for a Wound*; for *Balſam* (in our Common *Germain* Speech) is as much as to ſay *Baldtruſammen*, that is *preſently conjoyned*, and not according to the Latine *Idiome*. We ſhall not make any ſingular deſcription of the Virtues of that ſame *Medicament*, but do make this General Aſſertion, that tis fit for all Wounds, as being what we have cured many hundreds of Wounds withal, by a bare waſhing, and that above what is credible to be done by Nature.

A Remedy for an Ulcer.

WE are alſo to underſtand, that *Ulcers* may in like manner be compreſſed or cloſed together by the Virtue of ſuch a *Medicament*, together with a Generative Virtue. Nor do we imitate the writings of the Antients for their writings are malitious and wicked. This therefore is to be conſidered of, *viz.* a conſtraining or cauſing that to enter into the compoſition, and that on this wiſe;

Take the aforeſaid *Balſome* for *Wounds*, and alſo the *Balſome* in like manner made of ruſt, as that of *Samech*, of each *one pound*, mix theſe together, and add thereto *one pound and half* of the Oyl of *Iron*, all being throughly permixt, let be put upon *Ulcers*, and let them be waſhed daily, as ſhall ſeem expedient, and let a *Conſolidative Plaiſter*, ſuch as we teach for *Ulcers*, be applyed; proceed therefore on with your Ligatures, even to the end of the cure; for this is to be heeded, that the Members are to be (as it were) drawn together or compreſt with Ligatures, which thing we largely enough teach in other places. And therefore let thus much ſuffice for *Ulcers*.

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A Remedy againſt Marks *or* Blemiſhes.

WE have ſufficiently deſcribed the taking off the Skin, by a *Specifical Corroſive*, and together with that, the Cautery how it is to be done and uſed. And after the taking away of the *Skin* and the *Blemiſh* with it, then the cure thereof is as follows;

Take the aforeſaid Balſam for an *Ulcer*, to this, add of *Waſhed Turpentine*, of the *Oyl* of *Worms*, and of the *Oyl* of *Eggs*, equal parts; with this mixture muſt all the Fleſh that is bared of its Skin, be waſhed. After this Cure there is no more requiſite, for this is the propertie of that *Medicament*, *viz.* to induce together with the new Skin, a new Colour, and a Natural hardneſſe, in ſo much that it can no more be defiled with the aforegoing *Blemiſhes*.

Now although ſuch like *Staines* and *Blemiſhes* may be removed by many Waters, as the Water of *Bean Flowers*, of *Sigillum Mariæ* and ſuch like, and alſo with *Mans-dung*, but yet theſe are not for our purpoſe, for they do not at all times anſwer our expectation, and beſides all blemiſhes are much more perfectly taken away with thoſe things which we have already ſet down.

Nor hath any one reaſon to admire that we ſet down ſo few, and ſo brief Remedies for the whole *Chyrurgery*; for we do not imitate the wayes of the *Surgeons*, ſuch as the *Ancients* have written of, and which the Modern *Surgeons* do alſo make uſe of, as well as they. For when we followed that *Medicinal* way or Method, we could never (by that kind of *Phyſicallity*) find or ever perceive any thing well founded or certain. But we have made uſe of our own Remedies according to experience, and have by this way found out the

beſt *Medicines* of all *Chirurgery*; even as we have comprehended them in this place, under three proceſſes onely.

And albeit that there are to be found more diſeaſes then are here mentioned, as, the *Bulla*, *Allopecia*, *&c.* yet are they comprehended under *Blemiſhes*, and *Cicatrizes*, and are to be cured as thoſe others are; for which there are many cauſes not here mentioned, but are left for our uſe or practiſe, but we are mindeful even of them; for when we had ſeen that *Wounds* (of which we have had many hundreds and thouſands under our hands) were ſo ſpeedily and exceeding wonderfully cured with theſe Remedies; what reaſon is there for us to imitate the long and vain proceſſes of the *Antients*, and ſo be forgetful of our Neighbours. And what cauſe have we to make uſe of the *Mundificatives*, *Waſhings*, *Sutures*, *Ligatures*, *Corroſives* and ſuch like, when as they are all *Inimicitious* to Wounds, and do moſt miſerably deprave and ſpoil them; the cauſes whereof we do largly enough explain in the Book of *Wounds*. What need is there of the divers *Emplaſters*, *Cerots*, *Unguents* and the like, that we ſhould take them even for the cure of *Ulcers*, as alſo the *Ligations*, *Unctions? &c.* all which to reckon up is tedious, for they teach nothing elſe but a *Prolix*, intricate and fooliſh way to walk by, the end of which is to enquire and to find out many Accidents by their fooliſhneſs; for it is by reaſon of our ſuperſtition, that we ſo much credit the *Antients*; For verily it is not the ſilly boaſting nor uſeleſſe writeings (for they can never Recompence or make amends for the loſt paper employed about them) can inform, in *Surgery*, what a *Fiſtula*, *Cancer*, *Ulcer* and ſuch like are, and ſo likewiſe to aſſign to each of them their peculiar Medicament; for they may all of them be ſufficiently and exactly cured and healed by one onely Remedy, as the *External Leapry*, the *Alopecia*, *Serpigo*,

Serpigo, *Blemiſhes* or *Marks* and ſuch like, as *Puſtules*, *Itchings*, and *Cicatrizes*, all which may be abundantly removed by one onely *Medicament*, and one onely *Practick*; as likewiſe the *Artetick* Wounds of dartings, of Miſſive *Weapons* and *Bullets* and ſuch like Wounds. And ſo we will conclude our *Surgery* with theſe few *Medicaments*, and put a period thereunto.

THE KEY
OR
Tenth BOOK
OF THE
ARCHIDOXIS,
Taken out of a moſt Antient *Germane Manuſcript.*

The *Preface* of the *Author.*

ALthough we were minded to Write our Archidoxis, *and other our Books apraining to Medicine, ſomewhat more plain and more cleer then is done; yet becauſe the higheſt Medicinal Univerſal Arcanaes cannot be prepared without true Chymical Manual Operations, and be brought unto the deſired Exaltation of Degrees; for 'tis well known to moſt, how*

how the whole World is in a manner addicted to Riches and worldly Wealth, and doth only with all their might drive at Tinctures, and the Transmutations of Metals, to scrape together abundance of Gold and Silver; Now, for the attainment hereof, they do very much need true Chymical Preparations, the which they would willingly find in our Archidoxis, briefly and without labour.) Therefore, for this reason, viz. That we may meet with so great an evil as might arise from thence, and may crush their Malice; We even concealed our meaning in those Books, according to the Antient Philosophick Custome, and Cabalistical Form, and have yet nevertheless made demonstration cleerly to the good and well accomplished, but obscurely enough to the Contemners and Impious men; And yet tis not only the Lacrymists, that gape on Gold, are the cause of our Cabalistical Philosophick Writing, but also that most great Troop of the Sect of Galen & Avicen, for they would very willingly make use of our Medicaments and Arcanaes, for the driving away of Chronical Diseases, (which are unsurable by their Galenical way) Provided, that they could find a brief, sure, and easie Method for the Preparation and Administration of them, without renouncing the old Error of the Ethnicks and false Christians, and could attribute the Honours, Fame, and Riches which they get thereby to the Galenical Writings, and to themselves only, and thereupon (out of an envious

envious mind) suppress my Name and famous Deeds, and vindicate themselves by their Writings, and (because I say that that Art proceeds from me) affirm that they secretly possesse the very same thing.

For, whereas they are Ancient Doctors, they will not by any means seem (themselves being so Aged) to be, and publickly professe themselves Disciples of a more grosse Wit and younger Schollar, (whom they all Envy because he subverteth their Foundations) Therefore, because of their Sloathfulness, Ambition, Envy, and Hatred, together with their Ingratitude, I have thus Taught and Reasoned in the Archidoxis, and my other Books; After the aforesaid manner, so well liking me. (the which I shall at the last day approve and justifie before God and my Conscience) that so those as would attain to the Foundation of my Archidoxis, may publickly call themselves Theophrastists, and acknowledge me to be their Monarch, may follow me as to Labouring, may frequent my School, and may contrariwise cast away their old Fathers under the stall: And although they may privily get some Experiment from some miserable simple Country Clown, or elsewhere, yet they shall not understand the great Arcanaes of Administring my Medicaments, and so consequently will purchase more Disgrace then Honour therefrom. And therefore although some Old Wife hath told them, That the Chicken, or

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the young of the Swallows that Cranium, & viſcus Quercinus, &c. are a certain Cure for the Falling Sickneſſe (as in very deed it is) yet ſhalt thou not herewith Cure it. But whence is it, or what is the Cauſe? 'Tis this, becauſe thou underſtandeſt not the way of the Adminiſtration, nor the great Ilech, nor wilt thou be able to Learn it of thy Galen, unleſs thou frequenteſt my School, and learneſt Philoſophy according to Chriſt, and not according to Fiſcus, or a Promoter. Now then ſeeing that Viſcus Quercinus doth not afford thee Help, thou ſuppoſeſt it to be too weak by it ſelf, and therefore thou Correcteſt it with other Herbs, and Compoſeſt a great Mixture of Sixty parts, or more; theſe thou doſt Digeſt, and Purgeſt the Excrements by them; but thou canſt not Expel the Diſeaſe therewith, becauſe thou underſtandeſt not neither the Simple, nor the Compound, nor the Adminiſtration.

But, Would they have thankfully accepted of my Doctrine, and caſt their Red Cap, or Fools Coat (that they have received of Galen) behind the Door, and would withal have ſubmitted themſelves under my Diſcipline, I would have put on them a better Cap, yea, the Cap of even Fortunatus himſelf, in the which doth lie more Art then in all the other Writings beſides, inſomuch, that they ſhould not need to put it off in the Preſence of any body, but be able to Cure Chronical Diſeaſes equally

as

as well as Fortunatus *Restored the Kings Daughter.*

But indeed, they are unworthy of any better, and are to be Accused (as culpable) of their own harm, because they have known nothing of the Magnalia, *and Misteries of Natures Sanctuary, nor of that Cœlestial Treasury which is liberally Revealed to me from above in these last Times and Seasons of Grace; the which things do make a true* Adam, *and wonderful Physitian according to the Enochian dayes, in the understanding and preception of new Generation; But those Ignorant braggers have Refused it, and therefore I will no farther pitty them, but leave them in their Ignorance: But, because there's no doubt but that amongst such a great multitude of men (concerning whom there's mention made in the 4th. of* Esdras) *the Lord God will reserve some very smal number of some of his Elect; who will be desirous of faithfully following my* Theophrastical *Doctrine, and of loving the Truth, and of helping their Neighbours in their Necessities and Diseases, out of a true unfeigned Christian Love, and not for Gain and Ambition, but for the pure Love of God: And are also desirous, That the Wonderful Works of God may be made apparent by the Light of Nature, (albeit all men are not born under such a Constellation, as to apprehend the meaning of our Books (without the help of God) though they diligently study them) Because there-*

fore

fore of the ſincere Intention and Love of ſuch, and that they may comprehend the true Foundation of our chiefeſt Writings, and Arcanaes concerning Medicine, and may arrive to an happy end; And that the moſt precious Treaſure of Nature that God hath Revealed unto me may not be wholly buried with me; We will therefore Write this little Book for them, and will therein cleerly ſhew the Foundation, or Baſis of our Archidoxis, and Univerſalities, and will Teach the Preparation of the ſeveral Arcanaes, the Quinteſſences; the Firſt Entities, and Magiſteries.

But, that this Clear Light may not come to the Ungrateful and the Unworthy, I do exhort all ſuch as have the Poſſeſſion or Underſtanding of this Book, and do bind thee by the moſt great Sacrament, and the Oath thou haſt made to God in thy Baptiſme, that thou even Concealeſt all theſe things privily, and as the moſt noble Treaſure of Nature; and that thou doeſt not admit any Unworthy Perſon thereunto, but that thou Honoureſt it as a moſt bleſſed Talent, and ſerveſt the Neceſſities of thy Neighbour therewithal.

The Lord God beſtow his Bleſſing and Grace, that whoſoever Partakes hereof, may rightly uſe it.

THE

THE Tenth BOOK OF THE ARCHIDOXIS OF *THEOPHRASTUS*, Comprehended in *Ten* ſeveral Chapters.

CHAP. I.

Of the Separation of the Elements.

THE four Elements are commixt with each other in all things, but yet (in every thing) one onely of thoſe four is perfect and fix, and that *Element* is the *Predeſtinated Element*, wherein the *Quinteſſence*, *Virtue* and *Quality* doth lodge; but the reſt are imperfect *Elements*,

ments, and as a bare Simple *Element*, wherein there's no more virtue then is another ſimple *Element*; and they all are as an habitation of the true, fix, and perfect *Element*; on which accompt alſo they are called, *Things Qualified*: And whereas ſome do imagine the body to be the true Element and Quality, and that it diſcovers in ſome ſort the virtue of the true Element, the reaſon thereof is this, becauſe the body (and likewiſe the three imperfect Elements) is tinged and Qualified (each according to its nature) by the fix, perfect, and Predeſtinated Element, or Quinteſſence, as with its Inhabitant.

For Example: In ſome things the Element of *Water* bears rule, in other bodies the *Fire* is chief, in others the *Earth*, and in otherſome the *Air*, So then, if you would have the fix Predeſtinated Element Separated, tis expedient that the Houſe thereof be broken open; But now this breaking up the Houſe, or diſſolution, is performed by ſeveral wayes, as is cleerly ſpoken of in my *Metamorphoſis*, in the Book of the *Death of Things*: If the Houſe be diſſolved by *Aqua Fortis*, or *Strong-Waters*, *Calcinations*, and ſuch like; this alwayes is to be obſerved, that the diſſolved be ſeparated from the fix by vulgar diſtillations, for then the body of the Quinteſſence comes over in the manner of *Phlegme*, but the fix Element abides in the bottom; But whereas we take no great Care about the Houſe or Habitation, but diligently Enquire for the Inhabitant only, tis needful that we find him in the fix Predeſtinate Element, and from thence extract him according to the manner of a Quinteſſence; and ſo conſequently that fix Element is to be diſſolved by other more powerful Artifices then by *Calcinations*, *Sublimations*, *&c.* and the *Pure* be Separated from the *Impure*.

The *Pure* is the Quinteſſence, but the *Impure* is the *Tartareous* Superfluity which is permixt in every Generation;

ration; Concerning which, see the Book of *Tartarus Diseases.*

But whereas my *Theory* is more largely Opened in my other Books of the *Archidoxis*, my *Metamorphosis*, and of the *Generations* mentioned in our *Book Paramirum*; therefore I will not be (in the least) tedious, but briefly disclose the *Practick*: *Reduce a Metal* (prepared according to the *Process in the Book of the Death of Things*) into a Liquid Substance with *Aqua Fortis*, according to the manner which we have Taught in the Book of the *Separation of the Elements*, and Separate the Three imperfect Elements by very many Cohobations and Putrefactions; then the fix Element (of what kind soever it be) remains in the bottom; and so those Four Elements are rightly Separated.

CHAP. II.

Of the Quintessence.

ABstract the Volatile (which comes over in the Separation of the Elements) from the fix, oftentimes, that so the Quintessence which partly ascended with the Phlegm, may be again Co-united. *Take* then the fix Element that remained after the Separation of the Three Imperfect Elements (what kind soever it be of) and dissolve it in its appropriated Water; each according to its Nature, as we have spoken of in the *Archidoxis* concerning a Quintessence; keep it in the greatest puterefaction, distil it by Cohobation, the rest *per Descensum*; Putrifie it yet a little more, distil and conjoyn all, and distil it in *B. M.* even to an Oylinesse;

Then

Then corrupt or break it with the Subtil Spirit of Wine by boiling, then the Impure will ſettle to the bottom, and the Pure will Swim at top, Separate it by a *Tritory*, or *Separating Glaſs*, and that it may therewithal looſe the Nature of the *Aqua Fortis*, pour on a greater Quantity of the Spirit of Wine, the which abſtract often until the Quinteſſence becomes Sweet; Laſtly waſh it off with Common Cold Water; After the like manner are you to conceive, of *Marchaſites*, *Stones*, *Roſins*, *Hearbs*, *Fleſh*, *Excrements* and *Fix Things*, *viz.* that (firſt of all) the three imperfect Elements be Separated, and that the fix Element be farther proceeded with according to the Doctrine of the Book of the Quinteſſence.

When we ſpeak of an Eating or Coroding *Water*, underſtand *Acetum* mixed with the Spirit of *Wine*, and ſuch a Spirit as being often abſtracted from the Spirit of *Salt Nitre*, becomes an *Acetum*. The fix *Elements* of *Marcaſites* are to be diſſolved, therein to be putrefied and Elevated by an *Alembick*, and then at length be corrupted or broken with Spirit of *Wine*, that the Impure may fall to the bottom, and Separate it ſelf from the Pure.

As concerning the Eſſence of *Gems*, where we ſpeak of *Radicated Vinegar*, underſtand us thus, *viz.* that you have a ſharp *Acetum* Corrected with *Tiles* or *Bricks*, and oftentimes Abſtracted from the *Tartariſed Matrix* of *Acetum*. Your *Gems* are to be firſt Calcined by *Sulphur*, then diſſolve them therein, and Putrefy them, and then Separate the Pure from the Impure by breaking them with Spirit of Wine.

An Eſſence is eaſily perfected out of Fruits, Hearbs and Roots; ſo that you diſſolve the Imperfect *Elements*, by the higheſt Secret Putrefaction of the higheſt heat. Then ſhalt thou putrefie them in Dung, and drive out *per deſcenſum*, all that is able to go out, and from thence

thence Abſtract by a Deſtillation in a *B.* all the huttfull imperfect Body of the moiſture, then will the Predeſtinated Element remain in the bottom; this muſt be now Separated from the Superfluous impurity, by corrupeing or breaking it with its own Spirit, or with the Spirit of Wine. the which Spirit draw off, and thou ſhalt have the Quinteſſence pure.

The Extraction of the Quinteſſence out of *Salts*, as *Vitriol*, *Common Salt*, *Salt Nitre*, *Venus* or *Antimony*, *&c.* is done thus, *viz. Cohobate* them with their own proper Liquor or Water, oftentimes Putrefie them with the Phlegm, and abſtract the Body thencefrom in the manner of Phlegm, even to the fix Spirit. This then diſſolve in Water, or in their own proper Water, and (in the heat) Saparate the Pure from the Impure with Spirit of Wine.

CHAP. III.

of Magiſteries.

MAgiſteries do well deſerve to be called Myſteries, becauſe of the great *Tinctures* they ſhew in an appropriated *Menſtruum*, *viz.* in *Acetum*, in *Wine*, and as we there mentioned, ſo likewiſe do we here enjoyn, that reſpect is to be had onely to ſuch concordances or uniformities as are commodious for the extraction of the Magiſteries, for if you take Deſtilled Vinegar, you ſhall not tinge Water, but wine into *Acetum*, becauſe the *Tincture* or *Vinegar* was made of Wine. Didſt thou but well and rightly know the *Magiſtery* of *Acetum*, thou wouldſt likewiſe well enough underſtand the Book of *Magiſteries*.

In

In the Magiſtery of *Vinegar* this is to be conſidered, That firſt of all you make the *Tincture*, that is, the Vinegar out of Corrupted Wine by that ferment that is alyed or a kin thereto naturally; as for Example, by *Tartar*; then with a ſmall Quantity of that ſame *Acetum* may you tinge a moſt great Quantity of *Wine*, (firſt corrupted and putrefied) into the beſt Vinegar in a ſhort time. If therefore you intend to convert Metals into a Magiſtery, and plainly to tinge the whole body into an Eſſence, tis expedient that you take a chief and Open Metal, to which all the other Metals are by Nature alyed; the which you muſt corrupt or break in its own Matrix which is placed in Water, and is termed the Mother of all Metals, and you muſt purge it from the ſuperfluous Elements, and reduce it into its firſt liquid *Ens*, that is, into a moſt ſharp Metaline *Acetum*; as often as all the Metals are digeſted therein, they are neceſſarily Tranſmuted thereby into *Acetum*, that is, into a Quinteſſence. But now, even as *Wine* muſt be in ſome ſort afore corrupted, if you would have good Vinegar quickly prepared thence-from; even ſo in like manner muſt the Metaline bodies be afore corrupted, or putrefied and mortified, as is ſpoken of in the *Metamorphoſis* in the *Book of the Death of Things*; and then are they truly called *Potable*.

After this ſame manner alſo are the Magiſteries of *Marcaſites* to be prepared even as the other Magiſteries are, in which ſaid *Marcaſites* is (in a manner) more Virtue to be found then is in Metals; and by our diſſolving Water is to be underſtood the Water of *Salt*.

But the Magiſtery of *Gems* is this, *viz.* You muſt firſt Calcine them with Sulphur for four Hours, then Reverberate them, and afterwards burn them with *Nitre*, then boyl them with Simple Water eight Hours, Filtre, and Coagulate it, and Extract it with Spirit of *Wine*.

The *Magiſterie* out of *Gums* and *Rozins* (as for Example, out of *Turpentine* and *Amber*) is made after this manner; Firſt, boyl them in Spirit of *Wine*, then Corrupt them in new Spirit of *Wine* commixt with a diſſolving Water, *viz.* of *Salt*; and Diſtil it thence-from.

The Magiſtery of *Herbs* likewiſe, as alſo of all *Spices* and *Fruits* is thus done; Firſt of all, let them be fermented like *Muſt*, or new *Wine*, then draw off from them a Spirit, as from the *feces* of *Wine*; in that Spirit digeſt the putrefied *Herb*, oftentimes renewed with new *Herbs* until the Spirit become four times the Quantity it was. But becauſe there's frequent mention made in our *Archidoxis* of *Firſt Entities*, and whereas the chiefeſt Foundation is hidden in them, we will together therewith briefly adjoyn the preparation of our Water of *Circulated Salt*, which is thereto requiſite, but was omitted.

The Preparation of the Sal circulatum,

OR,

Circulated Salt.

WE have ſufficiently ſhewed and declared in our other *Books*, That the *Water* or *Sea*, is the true Element, as being the true Mother of all the Metals, and hath received out of its own firſt *Ens* the *Sperm* of the Three *Principles*, of which no body hath made any mention afore me, but built their principles from Sulphur and Mercury only, they neglected the mentioning of the Third *Principle*, viz. Of *Salt* which lies in the *Sea*,

Sea: But Experience being my Tutor, I have also in my other *Books* briefly hinted, That the first *Ens* or the Quintessence of the Element of Water, is the Centre of Metals and Minerals; and I have elsewhere added, That every *Fruit* must die in that in which its life is, that so it may receive a new better life afterwards, and so (by the deposition or laying off the old body) may be reduced into the first *Ens*, We will therefore here adde the Extraction of the Centre of the Water, in which the Metals ought to lose their body.

Take, in the first place, the true Element of *Water*, or instead thereof another *Salt* as is not yet wholly boyled to a dryness; Or, even *Sal Gem* depurated; pour thereto two parts of Water mixt with a little Juyce of *Radish*, putrefie it in an accurate Digestion, by how much the longer, so much the better; then afterwards let it congeal, and putrefie it again for a month, then distil it by a *Retort*; Urge the Residue by a strong fire, that so it may flow or melt, Reverberate it in the *Retort* with a continued fire, Dissolve it on a Marble, then take that water that flows from hence and pour it on again, and putrefie it; distil it again even to an Oylinesse, Conjoyn it with Spirit of Wine, and the Impure will fall to the bottom, the which Separate, but the Pure will be Cristallized in the Cold; pour on again that which is distilled, and Cohobate it so often till a fix Oyl remain in the bottom, and that nothing comes over sweet afterwards. Then farther, digest it for a month, and then distil it so long until the *Arcanum* of the *Salt* passeth over by an Alembick: Let not the length of labouring here-abouts grieve thee, for this is the Third part of all the *Arcanaes* that are hid in Metals and Minerals, and without it, can nothing fruitful, and nothing perfect be accomplisht.

But although there are more wayes for Extracting the first *Ens* of *Salts*, yet this is the most profitable,

and the moſt ready way; and next to this is that other way which we have mentioned under the Title of the *Elixir of Salt*, viz. That new Salt being permixt with the diſſolving Water, (which Water is the Diſtilled Spirit of Salt) be putrefied and diſtilled ſo long, until the whole ſubſtance of the Salt be diſſolved and reduced into a perpetual and during Oylineſſe, the body being removed there-from in the likeneſſe of Phlegm. After this manner likewiſe is Taught the making of the *Arcanum*, or *Magiſtery of Vitriol and Tartar*, and out of all other Salts.

CHAP. IV.

Of the Firſt Entities: *And firſt of the Extraction of the* Quinteſſence, *or firſt* Ens, *of the Common Mercury.*

IF you would Reduce the *Mercury* of the Vulgar into its firſt liquid *Ens*, then is it to be firſt Mortified and brought out of its own form; and that is done by various Sublimations with *Vitriol* and Common *Salt*, that ſo it may at laſt be like fix Cryſtal; Then diſſolve it in its own Matrix, *viz.* in the firſt *Ens* of *Salt*, putrefie it for a month, corrupt it with new *Arcanum* of *Salt* that the Impure thereof may be precipitated to the bottom, and that the Pure may be turned into Cryſtals;

Sublime

Sublime the Stones or Cryſtals in a cloſe Reverberatory, when tis Sublimed, alwayes turn it up-ſide down, until it comes to a redneſs. Extract this Sublimate with Spirit of Wine rectified even to the height; Separate the Spirit of Wine, diſſolve the reſt upon a Marble and digeſt it for a month; pour on new Spirit of Wine, digeſt it for a time, and diſtil it. Then the *Arcanum* of the firſt *Ens* of *Mercury* will come over in a liquid ſubſtance, the which is called by the *Philoſophers*, A moſt ſharp Metalline *Acetum*; and in our *Archidoxis*, *Circulatum Majus*. The ſame is to be underſtood of *Antimony*, *Gems*, and *Herbs*.

CHAP. V.

Of Arcanums.

YOu are thus to underſtand our ſpeaking of *Arcanums*, That they are nothing elſe but a graduated *Quinteſſence*, a *Magiſtery*, or firſt *Ens*. And firſt, by the *Arcanum* of the firſt *Matter*, we mean the firſt *Matter*, or firſt *Ens* of the *Limbus* of man; likewiſe the firſt Matter of the *Mercury* of *Salt*, for that is neereſt conformable. Therefore thou muſt (according to the proceſs of the firſt *Ens*) reduce all things into a liquid ſubſtance, and then again Conjoyn it with a Monarchy, as 'twere with the living unreduced body of that thing, and promote or ſet it to diſtillation.

As for our Opinion concerning the *Arcanum* of the *Stone*, it ſhall be declared in the following *Practick*: But by the *Arcanum* of *Mercurius Vitæ* we mean a Living Fire, ſo that the Mercury of the Vulgar be Eſſentifica-

ted with the Quinteſſence of *Salt*, and be vivified with the firſt *Ens* of *Antimony*, as 'twere with a Cœleſtial Life; but the *Arcanum* of the *Tincture* diſplayes and unfolds it ſelf, and therefore we here omit it.

CHAP. VI.

Of the Arcanum *of the* Stone, *or of the* Heaven *of the Metals.*

THat which we have here and there ſet down *Theorically*, concerning the *Arcanum* of the *Stone*, we omit in this place, and I only ſay, That this *Arcanum* is not to be ſought for in the Ruſt, which many have falſly termed *Flores* but in the Mercury of *Antimony*; And that Mercury of *Antimony* when tis brought to its perfection, is no other thing but the Heaven of the Metals, becauſe its Virtue is alwayes Vital or lively, and is no other thing then a perfect pure Quinteſſence; and therefore even in the deludge, nothing of its Virtue or Efficacy was taken from it; for the Heaven being as 'twere Life it ſelf, cannot be deſtroyed by any leſſer or inferiour thing; The preparation thereof I do here briefly deſcribe.

Take Antimony, purge it from its *Scoria* or droſſe, and *Realgar* in an Iron Veſſel, until the Coagulated Mercury of the *Antimony* appear white and fair; and although it be the Element of Mercury, and hath in it ſelf a true hidden life, yet notwithſtanding all theſe things are in power, and not in act. But if you would bring it unto act,

act, then tis expedient that you ſtir up that life with it own like living Fire, or with a Metaline *Acetum*, in or with which fire many *Philoſophers* have proceeded many wayes. But becauſe they have all agreed in the Foundation or Root, they all arrived to the appointed end: For, one of them hath extracted a Quinteſſence out of the Coagulated Mercury, by much labour, and hath therewith brought the Mercury of the *Antimony* into act; but, others of them have beheld a Uniform Eſſence to be in other Mineral things: As for Example, in the fix Sulphur of Vitriol, in the Magnetick ſtone, and have thence extracted a like Quinteſſence, and have therewith ripened its Mercury or Heaven, or brought it into act. And becauſe they extracted their Quinteſſence out of a ſtony matter, they therefore called that *Magiſtery* a Stone; and indeed their Opinion is right; Yet notwithſtanding, that Fire or Corporal Life is found much more perfectly and ſublimely in the Mercury of the Vulgar; and this is evidently witneſſed by its Flux and Running, *viz.* That there is hidden in it a moſt chief Fire, and a Cœleſtial Life. And therefore whoſoever deſires to Graduate his metalline Heaven even to the height, and to reduce it into act, he muſt firſt of all extract out of the Corporal Life, (*viz.* The Mercury of the Vulgar) the firſt liquid *Ens*, (as being a Cœleſtial fire) the Quinteſſence of *Sol*, and a moſt ſharp metalline *Acetum* by a Solution with its own Mother, that is, he muſt permix it with the *Arcanum* of *Salt*, and with the ſtomach of *Anthion*, that is, with the Spirit of Vitriol, and muſt therein diſſolve the Coagulated Mercury of *Antimony*, digeſt it, and afterwards reduce it into Cryſtals, that it may be like to a yellowiſh Cryſtal; of the which we have made mention in our *Manual*.

CHAP. VII.

Of the Arcanum *of* Mercurius Vitæ.

EVen as a Temperate Eſſence is educed or drawn out of Hearbs, as for example out of a Vine, by the which Eſſence may be Attracted the Eſſence of Hearbs and Roots of every kind; inſomuch that the *Mercury* of the Wine doth not ſhew its own proper Nature, but the Nature of that which it is Eſſentificated with; even ſo in like manner is it with *Metals* and *Minerals*, for ſuch a like *Mercury* or ſpirit is extracted out of the open and middle Metal (*Mercury*) if an Eſſence be extracted out of the perfect Metals with that ſame ſpirit; then that Eſſentificated *Mercury*, is afterwards conjoyned with the *Celeſtial Balſam* of the Quinteſſence, in a cloſe Reverberatory, by which it obtains a life, and is therefore called *Mercurius Vitæ*. The Virtues of which ſeem to us very admirable, and therefore muſt be concealed and hidden by us, that ſo they may not be contemned.

CHAP.

CHAP. VIII.

Of the great Compoſition, being the greateſt (in Medicine) of our Secrets.

IN our Paramirical Writings it is clearly enough declared, *viz.* to a *Philoſopher*, or a *Phyſitian*, as much as is needful for the preſervation of the whole humane Body, not onely in his Corporal and Earthly Maſs, but even in the Celeſtial *Balſamick* Part, and for the curing it of all *Celeſtial* and *Terreſtrial Diſeaſes*. For it is expedient that ſuch a compoſition be in that Medicament, as doth not conſiſt in the number of Ingredients. For example ſake, ſhould any one think that by the mixing of Water and Wine together, were made a true mixion, it would be a falſe conception; for one part may be Separated from the other without the hurting of either, which is far otherwiſe in our great Compoſition; for here is made a uniform, and an *Harmonius* mixture, inſomuch that two things different or diſtinct in Nature and properties are united, and neither of them can be Separated from the other without hurt, becauſe of their notable Concordance; as it alſo comes to paſs in the *Maſculine* and *Feminine Seed*; if therefore ſuch a compoſition be to be prepared as is in its ſtate and form ſutable and agreeable to man, in the proportion of Celeſtial and Terreſtial Things, it is convenient to conſider of the Name of the *Microcoſm*, and that man is a little World; And conſequently if you would cure him Univerſally of all his diſeaſes, it is neceſſary that it be done by his like. Concerning which *Hermes Triſmegiſtus*

megiſtus ſaith; tis expedient that he who intends to make this compoſition, do Create a new World; And even as God created the Heaven and the Earth, ſo likewiſe muſt the Phyſitian frame a Medicinal World, Separate and prepare it. And that he (the ſaid *Hermes*) may faithfully ſhew unto his Diſciples, what thing or matter this compoſition muſt be made out of, and how alſo a Concordancy of Celeſtial Virtues may be found with us in the vally of darkneſſe, he doth very wiſely and truly add a little after, *viz.* That which is beneath, is like that which is above, and the things beneath are ſo related to the things above as Man and wife, and for the better underſtanding thereof, he teacheth that the Heaven (doth of it ſelf) agree with the Element of Water; for it had its *Firſt Spermatick matter* in the Water, and that the Element of the Earth thereof, being coagulated or changed out of a Spirituality, into a Corporality and Earthlineſſe, is like to the Planets and the other Stars; for they alſo did at the begining obtain their Spermatick Matter in the Heavens, and did from thence paſs, or were changed (by a Separation) out of the Celeſtial tranſparent Nature, into a thick Coagulated Body.

In the firſt Creation, the things above, and the things below, the upper and lower Heaven or Water, the Superiour Coagulated Nature or Stars, and the inferiour Terreſtrial Nature were all commixt in one, and were but one thing. But God Separated the Subtile from the groſs, that ſo of one Water might be made two, the Superiour Water was Subtile, and to be accounted of as a Maſculine Sex to the inferiour, more groſs, Feminine Water. But even as God did farther devide and Separate the ſuperiour Water, that the ſubtile Aerial part might be ordained for Stars, ſo that the Celeſtial Bodies or Stars are ſo related to the Heaven, as Sons are to a Father; even ſo likewiſe by the ſame way, hath God

God appointed (in the more groſs Feminine Bodies, *viz.* the Waters in the Vally of darkneſs) a Separation agreeing with the Superiour Separation, and hath alſo divided it into two Parts. The ſeventh more clear part, he called Water, the other ſix dryed parts, or *Coagulum*, he called Earth, the which comprehends in it ſelf all the Specificated or particular Fruits and Planets, that had their firſt Original in the Water, as in their Heaven. Even as *Metals*, *Minerals* and *Gems*, which are to be accounted of in reſpect of the Water, as Daughters in reſpect of their Mother. So the Superiour Heaven hath a Nature and properties like it ſelf in its Feminine Nature, *viz.* in the Inferiour Heaven or Water; and the Superior Terreſtrial Bodies or Stars, as being the *Sons* of a Father (that is of the Heaven) have a like concordancy and affinity with their *Siſters*, the Terreſtrial Bodies. And by how much the *Superiour* Celeſtial *Bodies* or Stars are conjoyned with their Father the Heaven; Even ſo by an equal kin or affinity, the Inferiour Terreſtrial Minerals and Metals are allyed to the Water (their Heaven) as being their Mother, from thence therefore is the truth of the ſaying of *Hermes* evidenced, the which we do even commend to our Sons of learning, in theſe expreſſions, *viz.* that the whole *Microcoſm* (as far forth as appertaines to the comprehenſible Maſs, and to the living, Moving, Corporeal, Generating Spirit) ought to be gathered as it were and compoſed of thoſe Inferiour Elements, dark Waters, their moſt Noble Eſſences; But as to the *Mental Arcanaes* (by which a ſound mind conſiſteth in a ſound Body) they are to be Attracted from the ſuperiour Celeſtial Waters, and their Aſtral Influences (ſpiritually) in a Mental manner, through the mind of the Image and its *Gamahea* or (if they are not ſo pleaſing to us) may be eſchewed; even as we have largely and cleerly enough demonſtrated theſe things in our books of *long life*.

And

And becauſe we have compriſed the *Theory* of this great Compoſition in other places, but eſpecially in the Books of *Paramirum*; therefore we ſhall content our ſelves with them, and rather adjoyn the Practick it ſelf, *viz.* how the Inferiour World or Heaven ought to be united and compounded with its Earth, or the Sun with its Heaven. But becauſe we have afore premiſed the preparation of the Heaven, and have taught it under the *Arcanum* of the Stone, we omit it in this place; But now whereas of it ſelf alone, tis like the male ſeed, and can bring no benefit in the Body of man, but onely reſtore the Celeſtial Parts, *viz.* the Radical Moiſture or *Balſam* of Life, therefore it is expedient that it be conjoyned with its Terreſtrial Corporal Maſs, and be brought into a Concord and Harmony, that ſo even the Fleſhy Maſſe in man, may be alſo refreſhed and reſtored, and not onely one Member be reſtored to health, but the whole Body. Therefore ſuch a Corporal Maſs muſt be taken as is equal in its Nature to the Superiour Sun, and comprehends in it ſelf the proprieties of all the Stars; for as much as it is impoſſible for all the Subterrane *Stars*, and Coagulated Bodies to be comprehended together in the number of Ingredients. This Coagulated Eſſence of the Heaven, that is the *Sun* in its own Eſſence and Temperate Element, is ſo elevated and graduated, that it doth alſo even fix its own habitation (that is the ſuperfluous Elements) with it ſelf, ſo that it cannot be deſtroyed by any Element, and the Inhabitant or Corporal *Balſam* therein hidden, is able to continue eternal. If therefore (as is aforeſaid) the whole *Microcoſm* is to be truly cured, then the Corporal Coagulated *Balſam* is to be Co-united with the Celeſtial Spiritual *Balſam*, and the diſcord betwixt the Elements of the Sun, to be reconciled, ſo that the ſuperfluous Elements, may be Separated from the fix Predeſtinated Element, and may plainly die, and may

leave

leave the Eternal fix Element (as being their Inhabitant) alone. If this dead Body of the Sun, be afterwards cleaned from ſuperfluities, and be brought into a Votatile Spiritual Nature, then is perfected the true ſublimed and reſolved *Mercury* of *Sol* (not that Horezontal, which many endeavour to prepare with the Mercury of the Vulgar, and *Sal Armoniack*.

CHAP. IX.

Of the Corporal Balſam or Mercury of Sol.

THat you may ſtir up a diſcord between the Elements of the *Sun*, or of the habitation of Gold, it is expedient that you draw out or bring *Sol* in a ſtrong Solution by a Phlegmatick Fire or Quinteſſence of *Tartar* into its proper heat and fervency; By which the Element of the Air is moſt greatly augmented in the *Sol*, and (by the aſſailing or accompanying Air) the fix Element of the *Sun* (as being its proper Fire) is ſo much graduated, that it is able to overcome and deſtroy the dwelling of the other three. Putrefie this deſtruction with the Quinteſſence of *Tartar*, and with the *Oſtrich*, convert it by a proper Sublimation, into the Matter of *Mercury*, and then the fix *Mercurial Element* of *Sol*, will remain alone without a habitation; but becauſe that it is (as yet) permixt with its ſuperfluous *Tartar*, therefore this is to be removed therefrom; diſſolve it therefore in the Circulated Water of *Salt*, corrupt or break it, and the *Tartar* will be precipitated. Sublime the pure in a cloſe reverberation of an Athanor; diſſolve it upon a Marble and putrefie it, ſo is the *Mercury* ſublimed, Graduated and reſolved into the Firſt Matter of *Sol*, and is prepared in the higheſt degree.

CHAP.

CHAP. X.

Of the Compoſition of the Spiritual Balſam, and the Balſam of the Coagulated Body.

THis compoſition as is rehearſed in the Manual, is made in the *Philoſophick Egg*. And ſo we put an end to this Great Work, in the Name of God, to his Praiſe and Glory.

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FINIS.

A BOOK OF RENOVATION AND RESTAURATION

By THEOPHRASTUS *a Philosopher and Physician of* GERMANY, *called* PARACELSUS *the Great.*

WE are (in the first place) to understand, in the Creation of things, what *Restauration* and *Renovation* are; what those things be which *restore* and *renovate*; and also what this is that can be *renewed*, and *restored*: Indeed all Minerals are thus brought unto a youthfulness, are renewed, and repaired, insomuch that rusty Iron may be again reduced into new Iron; and the Verdigreece, or *flos Æris*, into its Copper: Likewise, *Minium* into *Lead*, and *Saturn* into *Mercury* (alias, the calx of *Jupiter* into *Tin*.) So then *Renovation*, and *Restauration* (in this place) is that which *reduceth* a destroyed, or rusty, or consumed [Mineral] to its juvenility and perfect essence. But yet notwithstanding this *Renovation* which we have here induced, cannot be compared (in the least) to that *Restauration*, and *Renovation* which we pretend to expound: for although that Rust and Verdigreece be not a *Metal*, yet nevertheless, 'tis not as yet perished or consumed in its *Metallick* essence, and therefore it cannot (in this place) be made use of by way of comparison, for the explaining of our intent and meaning concerning *Restauration* and *Renovation*, because such Rusts, nor Ablutions, doth not at all hap-

pen in *Mankind*; thence comes it to paſs, that men do not at all need ſuch a kind of *Reduction*.

But now if after this manner, a decreaſing or conſuming hap to befall an old, or decreped man, (as if it were a kind of ruſtineſſe in his ſubſtance) then may his body be on ſuch wiſe reduced from his decrepit degree unto juvenility, and it is a reduction from any whatſoever diſeaſe unto health; but yet this is not the thing which we (at preſent) will write of. Moreover this alſo may be accompted of as a kind of Reſtauration, when a metall is naturally made out of Salt, Sulphur and Mercury: This perfection being accompliſht, and brought into a perfect metal, this metal may again eaſily return into its three firſt Principles, ſo that its Salt, ſulphur and Mercury may again be made apparent, as they were at the firſt Generation thereof, inſomuch that the metalline Eſſence may wholly paſſe away, and it be no more a metal. Thus may it alſo happen, *viz.* that the matter of the three Principles may return into a metall, as afore, as for example, if of the three Principles of Copper there be again made Copper, *&c.* This (now) in metalls, is likewiſe a *Reſtauration* or *Renovation*, when there is a certain generation made of a metal formerly perfect, into a perfect and compleat mettall again. But yet that is not to be eſteemed of as a *Renovation* and *reſtauration*, if it be compared to a man; becauſe we cannot (in the leaſt) be reduced into our three Principles, or be brought into our *Sperm* out of which we may be again renewed and reſtored, (as we ſpake above concerning metals.) For ſo it would come to paſſe, that we could then have power of bettering our ſelves by a ſecond generation, better then the firſt was, or as iron, which being reduced into its three firſt Principles, and afterwards into ſilver, or gold, is by this ſame made incorruptible, or as ♄ which is again reduced unto its own *Mercury*, and at length changed

ged into an incorruptible metall; Even ſo then ſhould we be able to effect or create an incorruptible Creature out of our ſelves, the which (notwithſtanding) we have no power to do; for we want that firſt matter, nor can we go back into the irreducibility of our appointed and ordained ſtate, but muſt proceed on, as we have begun; for there is no way by which we may be able to recover, or to have this thing out of which we proceeded.

There is therefore a twofold *Reſtauration* or *Renovation*. One is what we have brought and declared about metals; The other is when an old Image is renewed with freſh colours, that ſo it appears freſh and new as it was at firſt; but yet we are not for this Cauſe to underſtand in this place, that there is made a new matter out of the old; but that the old image is palliated, and cloaked as it were, ſo as to appear new; and therefore, neither may this be called a *Reſtauration*, in reference to the *Renovation* and *Reſtauration* of a man: But *Renovation* and *Reſtauration* are to be underſtood after this manner, *viz.* That his Radicall moiſture acting or governing, and exerciſing the Spirit of life, be not diminiſhed or driven backward, but be rather augmented and promoted in its vertues, as a tree that hath help adminiſtred unto it for the Production of its flowers and fruits, the which falling off, and being gone, there are others produced again as afore: But although that this example here made uſe of doth not on every ſide ſerve for the Declaration of our alledged opinion; yet nevertheleſſe it affords us the underſtanding of making an advance or promotion of the Radicall moiſture of life, as we have demonſtrated in the tree. And verily we would have you to apprehend of *Renovation* and *Reſtauration* after this manner, *viz.* that it is not to be done in the *radical* humidity, but in that which is born of the ſaid humidity, and draweth, or deriveth, its Originality, materially and corporally. For, even as a Bell made

by fusion, doth not at all receive it found from the *Tone* or note, that 'tis [illegible] from the body; so the *Restauration* or *Renovation* doth not receive its operation in the spirit of life, but in that which makes, and effects it; that is, the *one* is *Material*, and the *other* is *Substantial*, or spiritual. But, when all this, in which the *radical* moisture is, shall be mundified, its *Tone* will be also mundified: and by how much the better its *Tone* is, so much the better will the *body* be. And when we say that the *radical* humidity proceeds from bodies and members, we intend and mean after this manner, That the *radical* moisture it self, and that which proceeds thence-from, are; even as the *root* and the *tree* is; *one* whereof cannot at all *live* and subsist without the *other*: In like manner is it to be (here) understood, that these two are so united and conjoyned, that they cannot be separated: therefore the *radical* humidity, and spirit of life, with the moisture of life, is in the bodies and members, even as the *Tone* or *Note* in a *Metal*, which is not seen, but only heard: for the spirit of life, and the *radical* humidity, are truly in bodies; therefore it will be a foolish thing for us to endeavour to amend it, or to renew the body by it, but 'tis expedient and fit, that the body and the matter, (which are born and risen, or sprung off, and with it) be renewed and restored. From thence, then, may it be collected, that *Restauration* and *Renovation* is a Transmutation of those members, or parts, as exist in the body, superfluously; so that every such thing as proceedeth from the body and from the radical humidity, may fall off, and new may be born in the place thereof; even as we spake of *trees*, all the *leaves* of which, its *flowers*, *fruits*, and *excrescences* do fall off, and again spring up, and yet the *Wood* it self is not changed, so as to fall off, and other to be born again, but remains: even so likewise the *radical* humidity remains; that is, the life in the body, and (with it)

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the body do caſt off the *hairs*, *nails*, and *teeth*, and then afterwards the like of them are *re-born*, and grow again. This therefore is *reſtauration*, and *renovation*, by which this ſame thing as is to be renewed and reſtored, is *ſo reſtored* and *renovated*: for every *Reſtauration* and *Renovation* is made in the ſuperfluities, and in thoſe things that riſe and grow out of the ſubſtance: So then, it may be ſufficiently underſtood what way it is that the body may be reſtored and renewed by: and (from the demonſtrations we have made) *viz.* from thoſe ſuperfluities that are not of ſo *material* a growth, as the hair, teeth, skin, and nails; for theſe are in the body as certain ſuperfluous things, and do not paſs into the corporal matters, or ſubſtance, but remain in their own Eſſence, like as are the *Four Complexions*, *alias* humors, *one* whereof proceeds from coldneſs and moiſture, which is born and retained in the whole body, and hath no peculiar place, nor beginning from whence it may proceed, as is proved [in our Diſcourſe] of the *Four Complexions*. A *Second* proceeds from things contrary to the former, *viz.* from heat and dryneſs, and even this alſo is *ſo* in the body, and hath no peculiar abiding or original, and it likewiſe cauſeth, or maketh moiſture. The *Third* is cold and dry, and its way of birth is the ſame with the Others. The *Fourth* is hot and moiſt, and doth proceed even as doth the reſt.

Here you are to obſerve that it happens that all thoſe *Four Humours* are not alwayes in all bodies, but ſometimes one of them only, ſometimes two, ſometimes three, and otherwhile four; This alſo is to be heeded, as concerning them, that they are conſumed and expelled in the *Renovation* and *Reſtauration*, for this reaſon, becauſe the nature and life of man can very well perſiſt and abide without them, and doth not at all need them, for they are only ſuperfluities; like as the *feces* are in Wine, or as the ſcum and froth flowing there from in the Vintage-time.

This likewise is to be believed concerning the *Four Complexions* appearing in a man, that they are not to be renovated and restored because they spring not from any either greater or lesser member: nor are they in the bloud, nor in the flesh, or such like: Neither is it true, that the *sanguine Complexion* proceeds from the *Liver*, by reason of the very much-abounding quantity of bloud; or that *Melancholly* proceeds from the *Spleen*, or *Choler* from the *Gall*, and *Phlegm* from the *Brain*, and such like; for vetily the aforesaid Members do not give any man his Complexion, but the Complexions happen to a man even in his Nativity, and abide even till his death. But we undertake not to dispute hereof in this place, for as much as it would be *too* too wide from our text of *Renovation* and *Restauration*.

Whereas therefore none of the Four Complexions hath any place or original in the said bodies, but they exist in the spirit of life, and in the *radical* humidity: therefore the Complexions cannot be renovated, nor restored; but where the body shall be clarified, the nature of them is also clarified.

Moreover we also signifie this, by our text, *viz.* That the division, and distinction of Complexions according to Age, Country, and Regiment, is not at all to be cured, because there are no Complexions imprinted in the body, from these three: It may happen indeed that old Age may inforce a sadness in bodies, but yet that is no Complexion: So likewise the Country or Region may induce Phlegm, but yet that Complexion is not therefore Phlegmatick: So Choler may cause one to have a yellow colour, but these things have no place of discussing here, for they are declared in our treating of the *Construction*, or framing, *of the body*. There's a peculiar understanding requisite for Divisions (or Distinctions) of this sort, wherein is to be noted that they are not only Humours, but also sometimes Minerals, sometimes

rimer Corruptions; all which are superfluities against nature and strength: The like may be said concerning the principal Members, for these resist *Renovation* and *Restauration*, thus, *viz.* these perceive not those (qualities of renewing, &c.) nor receive they them unto themselves; but every thing that passeth through them, and is prepared with, or by them; they receive and admit of it as Nutriment only, and not as a Medicament: but yet, if haply any humours or superfluities should be in them, they would be expelled. Even so then is it to be equally understood of the other Members, *viz.* the *bones, marrow, brain, heart, liver, lungs, veins, milt, stomach, intestines, gristles, muscles*; and also as concerning the Bloud, you are to know, that corruption, or superfluity, may be even in it; yet this is only accidental: And even so may it be equally-alike understood as concerning the Flesh; and verily this accident is purged away in the *Renovation* and *Restauration*; not that there is to be made other bloud, but that the evil be removed there-from, and the good be preserved, and predominates. The same consideration is to be had concerning the flesh. But that we may briefly explain what those things are that may be restored and renewed, know, That the *Leprosie, Falling-sickness, Madness, Pustules*, or *Pox*, the *Gouts* of the *Feet*, of the *Hands*, and of the *Joints*, and many other such like, may be taken away by the *Renovation* and *Restauration*, unless there hap to be a Disease that had its Original even from the *Nativity*, for that will not be removed.

But as concerning the Leprosie, or if there be in the body any more grievous Disease then that is, you are to know that there is to be made a Transmutation thereof in the body. not that there be made a seperation of the Pure from the Impure, but that the Leprosie be converted into Health, even as Copper and Iron are into Gold. Nor ought any one to admire at this same *Transmutation*,

for *Renovation* and *Reſtauration* do conſume even as the fire conſumeth all the Fallities and Impurities that are in Go'd or Silver, and leaves them pure and clean: By the ſame way are the *Falling ſickneſs* & *Gout* removed; for ſo all things that are in the whole body are renewed by the fleſh and blood, together with all the others therein concluded; for even as *Alcali* mundifies the Leprous *Mercury* into the beſt Silver, even ſo the *Renovation* and *Reſtauration* do tranſmute the body into a good eſſence, as is ſaid before.

So then *Renovation* and *Reſtauration* drives forth whatſoever is ſuperfluous in the body, and contrary to Nature, and changeth all that which Nature doth not ſtand in need of, or which ſhall be of no moment or virtue, into good: Likewiſe it reſtores all things, and cauſeth them to grow again, as we ſaid above: It reduceth the whole body into youthfulneſs, *&c.* and that for this reaſon, Becauſe Nothing of thoſe things as are in Nature it ſelf, is able to reſiſt them.

But now we come to conſider the way by which the body may be reſtored and renewed, *viz.* 'Tis done by that kindling (of a renewing and reſtoring Medicament) which it hath in the ſpirit of Life, and in the Radical humidity; by the which kindling the aforementioned Operations are made like to the burning vertues of a Nettle: Who is ſo quick-ſighted as to be able rightly to ſearch out ſuch kind of virtues, when as they do not appear (in that action) ſo materially as they are ſenſibly known to be? After this manner alſo even *Renovation* and *Reſtauration* of nature are as 'twere aſſiſting-approaches made by ſuch virtues as we are not able to expreſs. Now we evidently know that every viſible thing is cleanſed and purged by fire; for ſo Nature requires that this very thing be done by fire, that is not poſſible to be done by any other thing. And therefore we underſtand a twofold fire, *viz.* A Material and an

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Essential Fire; the Material operates by a Flame, the Essential by the Essence and Virtues like *Cantharides* that burn the skin, and raise blisters, like to the most violent fire: And yet notwithstanding they are not fire, (in the least) nor are they so perceptible to the sight, like as fire is: The same likewise doth Crowfoot and Nettles do, as we have oft times said.

'Tis in like manner evident unto us that the *Renovation* and *Restauration* (when they come into the body, or are conjoined with it by union) do perfect their Operations after this way, *viz.* There is such an operation as is made in the *Mercury* of *Saturn* or *Mars*, the which are put into the fire with their Realgars; and although neither of them be hot or fiery, yet are they burnt like wood, and the perfect Metal is found in the bottom, though it appeared altogether leporous before.

Likewise who is there that can search and find out what means it comes to pass by, that when *Migdalia* shall have been most vehemently melted with *Vitriol*, it becomes *Copper*, and in all respects like to true *Copper*, and yet it had not any similitude of *Copper* afore: even so are we to understand concerning *Renovation* and *Restauration*, *viz.* That they perfect their Operations like to Lime or Calx, which is extinguished or quenched with water, and purifies it self, and the force and acrimony thereof is taken away by the essential fire, and extinguished. The *Renovation* and *Restauration* of our Nature is much resembling that of the *Halcyon*, or *King-fisher*, the which Bird is renovated by his own proper nature. Hence then, there are many more such like things to be found as have a power of doing that, and of them we have made mention sundry wayes in our *Archidoxis*, or much rather, in our *Secrets*, from whence a very many might be brought, but that their digression from our present Text of *Renovation* and *Restauration*, would be too much; such things as we there demon-

demonstrate, the same are to be understood in like manner here in this place concerning *Renovation* in our iterated assertion, *viz.* That we cannot sufficiently or certainly know how the *fire operates*, although we see that it consumes the wood; for it overcomes and absumes all other things by the vehemency of its heat: But omitting this, wee'l betake our selves to another thing.

So then having abundantly enough spoken hitherto concerning the beginning of *Renovation* and *Restauration*, let us now go on to discover those things which do renovate and restore; We have indeed taught the prepreparation of them in our *Archidoxis*, and have given them their proper Names by which they may be known and heeded. Now wee'l set down the Compositions of them, but in the first place their process: Now when we speak of, and teach you concerning simple Medicines and *Arcana's*, 'tis to be understood that the operations thereof are done diversly; for there are some things to be found which do even violently cleanse the Leprosie, and do drive away no other Disease so well as they do that; and yet nevertheless are (as to *Renovation* and *Restauration*) perfect; besides which, in the distinctions of Diseases of this kind, are the *Quintessence*, the *Magistery*, and *Element* of *Antimony*, the which doth so cleanse the body from the Leprosie, even as it doth purge Gold and Silver melted therein, in whom it leaves no footsteps of Impurity. So likewise the Element of *Sol*, and its Quintessence, as also its Oile, and *Aurum Potabile*, do take away the Leprosie, together with all Diseases, and do *renovate* and *restore*; so likewise the Quintessence of *Hellebor*, of *Celandine*, of *Bawm*, *Valerian*, *Saffron*, *Manna*, and *Betony*, do renew the body, these Diseases abovementioned being excepted, for they do not drive them away.

Likewise the quintessence of Pearls, or *Vnio's*, of the *Smaragdine*,

Smaragdine, the *Saphir*, *Ruby*, *Granate*, *Jacynth*, do *renovate* and *reſtore* the body into all perfection, they take away tartarous Diſeaſes, as the Stone, Sand, Feet-Gout, Hand and Joint-Gout, and the things that are congealed and coagulated, and all ſuch like Diſeaſes as ariſe from *Tartar*, ſo likewiſe the Quinteſſence and Magiſteries of Minerals and of Liquors, do *renovate* and *reſtore* the whole body without any defect, and free it from the *Falling-ſickneſs*, *Swounding*, *Suffocations*, and all ſuch Diſeaſes as happen with a deprivation of the ſenſes, as Madneſs, the *Vitiſta*, or Laughing Diſeaſes, and ſuch like.

The Magiſteries and Eſſence of *Tartar*, and of *Alcali*, do alſo *renovate* the body with the perfection of *Reſtauration*; they take away all Apoſthumes, and amend the putrefactions and groſsneſs of the Humors.

In like ſort the Eſſences, Extractions, and Magiſteries of the greater remedies, do *renovate* and *reſtore* the whole body; as for example, They remove Feavers, as *Quotidian*, *Quartan*, the *Synochus*, [or continual] the *Ephemera* Feaver, *&c.* Likewiſe the fitſt *Ens* of *Margarites* are able to *renew* and *reſtore* the whole body, and to take away all Womens Diſeaſes, together with their Accidents, and to render both the Man and Woman fruitful; ſo likewiſe thoſe ſame *Arcana's* do take away all long and incurable Diſeaſes by the *renewing* and *reſtoring* of the body into its ſupreme Virtues.

Thus alſo doth the Quinteſſence drawn out of *Balſom*, *renovate* and *reſtore* the body, and take away Pleuriſies and the Peſtilence by the admirable operations and virtues of its prefecting property: There are many more ſuch like things which ſhall be elſewhere repeated, and ſuch as are of a far greater virtue then is able to be attributed unto them, and then can be mentioned. But yet as to theſe things, this is diligently to be heeded and conſidered of, as to Compoſitions, that although there

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are very many of them, yet none of them is sufficient to exile generally to expel and cure all the Diseases (by it self) as are to be expelled by those Medicaments of *Renovation*. We'l therefore demonstrate the manner and Practick of our intention and meaning, even to the end; yet we will not set down all the Processes, for that is not necessary; for he that understands us, will apprehend and mark our writings, but he that doth not, will not be instructed by them; & yet wee'l set down all the Processes (as are necessary) abundantly enough: But 'twould be burdensome for us to write down such things as many have written of, or are known before; yet this whole Doctrine cannot be better delivered, or treated of, then by the first *Ens*, wherein there's a singular Nature of operating upon the body, and of transmuting the essence thereof; for the first *Ens* it self is an imperfect Composition, predestinated to a certain and assured end, and corporal Matter. And because it is not perfect, it is able to alter every thing that it shall be incorporated withall; even as *Mercury*, which is like to the first imperfect *Ens*, as to imperfection: For although that it be determinated and bounded, yet notwithstanding it is not changed from Imperfection, but is limited therewith.

Mercury hath even a power of *renovating* the whole body, for that there is a most wonderful *Laxative*, & *Alterative* Virtue therein, which can never be sufficiently enough searched out: And yet nevertheless 'tis wholly imperfect and unprofitable in its *Own* operation, and that (forsooth) because 'tis *Mercury*, and the first *Ens* thereof must not be predestinated into anothers body; for such as it, *viz.* ☿ is, so is its perfection: But we speake of a first *Ens* that is perfect, for the *renovating* and *restoring* of the whole Body, as is the first *Ens* of Gold, and that for this reason, because it truly possesseth the spirit of the Gold, and the most subtile spirit, and is far more subtile then the true body it self is, *viz. Gold.*

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Hence likewise the first *Ens* of *Sol*, or Gold is penetrable, even as a *Mercury* in Metals; nor containeth it in it self the spirit of Salt, whereby it may be coagulated; for the spirit of Salt coagulating the first *Ens*, doth take away so much virtue that the Gold is not a hundredth part so potent in its virtue, as its first *Ens* is; like to Generous Wine, which being coagulated with Frost, doth not again return to its former power and excellency.

But that we may perfectly speak and write concerning *Renovation* and *Restauration*, you must know that the first *Ens*, that is, that the first composition of Gold, which is as yet a liquor, and not as yet coagulated, doth renovate & restore whatsoever it layes hold on; and not man only, but also all cattel, fruits, herbs, and trees: And what we thus mention, is to be understood on this wise, *viz.* Like to the Mineral, or Oar, of a Metal, which is endued with far greater virtues than its Metal is: for in the Oar there's a spirit of Arsenick, and Salt, of Sulphur and Mercury, all which do go away in the purging of the metal the said metal remaining in one essence only.

The like is to be understood of the first Entities of Marcasites, as of Antimony; the which you must note to be no less then the first *Ens* of Gold is; for there is such a virtue in the first *Ens* of Antimony, that it doth, of it self, of its own proper nature, transmute every thing that it seizeth on, even like as Antimony it self doth by the fire: for the virtue of it separates every thing from the body that is born out of the *radical* humidity, and doth thoroughly renovate the said body from a true foundation; because its first *Ens* is seated in that predestination, insomuch that such an essence proceeds and goes out there-from, as the heat doth out of the fire.

The like is to be understood of the first *Ens* of Rosins:

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The first *Ens* of Sulphur is an entire transmutation of the body into some *Renovations* and *Restaurations*, for it is so vehement that it tingeth all the first Entities of metals into its own essence, it takes away their operations, and reduceth them again to their first matter, and doth afterwards reduce them into a new perfect body: For, the first *Ens* that's produced out of Sulphur, hath such virtues upon the body of a man, that it renewes all the *radical* humidities in him, in all his parts and members.

In like sort may we speak of the first entities of *Gems*, the which do, by their first essence, most potently restore the whole body to its former powers and vigorousness, and do amend it of all its impurities, and renovate it, even as fire transmuteth Lead into a most pure Glass: for the *primum Ens* of the *Smaragdine* doth regenerate and renovate it self, for 'tis a perfect body from the beginning: Even as the *green Marble*, the which hath such a nature from its proper predestination, that it renovates it self from all uncleanness and impurities, and doth again coagulate it self until it become pure; and it doth sometimes thus renovate it self, and return into juvenility a third, and a fourth time; and by how much the oftner it doth thus *regenerate* it self, so much the more pure and constant doth it become: therefore as far forth as the virtues of the first Entities are known to me, they do assuredly far excel all the rest.

So likewise are you to note concerning the first Entities of *Salts*, that they are according to their spiritual virtues, far greater then in their perfection: So the first *Ens* of *Vitriol*, transmutes all white Metals whatsoever into red, and those that are red into white, and overcomes and subdues all the perfections that are comprehended in them; it renovates and restores all the imperfect bodies of the Metals, as, *Tin* into its own first *Ens*, and into *Tin* again, in which is more virtues then is in the *Old Tin*.

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After the same manner it reduceth whatsoever proceeds out of the *radical* humidities into the *radical* moisture, and causeth the *Renovation* and *Restauration* it self more perfect, more plentiful, and more abundant; for there's no other thing that operates so vehemently upon the *radical* moisture.

Nor are the first Entities of herbs and trees different from what was aforesaid, the which Entities are a thousand times more potent as to their virtues, then when they have received their body, stalk, or trunk, and are incorporated: Even as the first *Ens* of *Bawm* doth renovate and restore the whole body far more powerfully then seems possible to be done in natural things; for 'tis to be known that the Halcyon, or King-fisher, is not thus *renovated* nor *restored* from his own nature; but because its nature is such as to be nourished and live on first Entities, on this wise, when it feeds on the bodies of herbs, or seeds, and such like, his stomach doth, by digestion, reduce thêm to their first *Ens*, and doth afterwards out of that first *Ens* perfect the operations of its *Renovation* and *Restauration*: for, that Birds digestion hath its predestination naturally to first Entities only, whence it comes to pass that he doth first transmute all his food and drink into a first *Ens*; and therefore likewise doth he feed only on such bodies as do regenerate and restore, with which bodies he is even from the very beginning alwayes provided for, and nourished with by his Parents, or Dam: this also is his nature, *viz.* to be renovated and restored after death; and that for this reason, because the first Entities cannot at all have their progress, or full course, in the Bird whilest he lives, for the life of this Bird takes away all the virtues thereof by converting them into bloud and flesh; but being dead, he flourisheth according to the yearly seasons: And even as the first Entities disclose and produce themselves in the earth, even so, in like manner do they then,

even

even in the Bird it ſelf, put forth themſelves and ſo renovate and reſtore the dead fleſh; and this is [in nature her ſelf] a very wonderful Argument of its moſt great virtues and power: And now, were not theſe things apparent to ſight, they would ſeem incredible, although thus deſcribed by many a one; for this cauſe alſo doth it happen that the *Halcyon's* do renovate themſelves at different times, *viz.* ſome of them ſooner, ſome later or ſlower, according as they have either more early or more late, eaten the firſt Entities; for ſome of them are born and do come forth either ſooner or later then other-ſome do. In like ſort there are very many Vermine or Worms renovated and reſtored, and that for this reaſon, Becauſe they are fed and nouriſhed by firſt Entities, whileſt they are as yet in the Earth, imperfect. Many more wonderful things are there that are hidden, yea far more then are known, or openly manifeſt, concerning which I could write more largely, but that it would be too much wide from the Text of the Book of *Renovation* and *Reſtauration*.

And although we cannot ſo very well take, or get the firſt Entities, as we have written of them, or have them in the ſame Eſſence as we have demonſtrated before, yet nevertheleſs 'tis a thing poſſible unto us; for if we know where the Mineral of Gold lyes hid, we ſhall even there find its firſt *Ens*, if we but come afore its perfection; for there are certain ſigns whereby it may be known, in what manner the form of the Metal is poſited, *viz.* thus: Whileſt it is in its firſt *Ens* it makes trees fruitful, and the bottom, *viz.* the Earth, fertile; it renovates old trees, that have produced no fruits for theſe twenty yeers; for when the firſt *Ens* of Gold ſhall lay hold on them, or on their Roots, they again begin to live and flouriſh as before; but albeit, that there are many more admirable things done by the firſt *Ens* of Gold, then we write of, yet notwitſtanding theſe things are ſufficient for the demon-

demonſtration of the firſt *Ens*, that, *viz.* it is there.

But when you ſee flamings and Corruſcations, or ſome ſparklings, 'tis to be judged, and to be noted that the mettal is made of the firſt *Ens*, and that it hath betaken it ſelf into a Coagulation; theſe are to be accounted as ſigns, concerning the Original of the Minerals that appertain to Gold, Silver, or the other mettals; for the ſigns of the firſt Entities of the other mettals, as touching their original, are like thoſe of Gold.

When therefore ſuch a ſign is ſeen, or found out, 'tis to be underſtood, that this very firſt *Ens* is not in the leaſt ſo knit up (as 'twere) in one heap, as it is when it lies in its perfection, but is dilated (in that place) throughout that whole earth.

And therefore this earth is in the virtues of the firſt Entities, for out of it are they extracted: as 'tis in Celondine, when 'tis not as yet compounded, or faſhioned: Its firſt *Ens* is in the earth, in which it hath its ſituation: for this reaſon a like earth muſt be taken, & then it muſt be at length extracted therefrom, as we have demonſtrated concerning the virtues of Celondine: you are likewiſe to obſerve, that there is this difference between the firſt *Ens*, and perfection: *viz.* that the firſt *Ens* can Renovate, and that for the reaſons afore-mentioned: but being perfect, it hath onely the natural virtues, ſo as to incline thitherward, as 'twere, but yet imperfectly. So then you are to underſtand from hence, that if you would have from them the virtues of thoſe firſt Entities, then 'tis neceſſary that you remove them from their coagulation, and corrupt or break them, as is demonſtrated in *Arcana's* and Quinteſſences: but yet every thing in its firſt *Ens* hath greater virtues. Nor let a Philoſopher wonder hereat: *viz.* that out of a certain earth in which an herb is eſſentially born, before it be incorporated, all the virtues of that herb may be extracted: ſo that the virtues may be diligently kept, or preſerved,

and the earth may be again put into its place, and in such wise, as that 'tis thenceforth but a meer earth, nor hath in it any fruitfulness at all, because its first *Ens* is now sequestred from it, that lay in the earth: from thence its wont to come to pass, that the virtue of such a first *Ens*, may be shut up in a glass, and be brought to that state, as that the form of that same herb may grow in it self without any earth: and after 'tis wholly grown, may have no body, but be notwithstanding, a formed thing like a body: the reason whereof is this, because it hath no liquor of the earth; from whence it follows, that the stalk thereof is nothing else but a certain apparition to the sight, which may be again thrust down with your finger into a juice, in the likeness of a fume, the which demonstrates the Substantial form, but not perceptible by the touch. In such like growing things is the Quintessence altogether incorrupt, and in its highest perfection, as in the earth.

Therefore there is born, after this manner, out of the first *Ens* of Gold, a concluded, or inclosed Gold, which in touch is like to a red water, and is stirred up, and is exalted after the manner of Gold.

But enough of this: Let's therefore now betake our selves to the practick of those things as do Renovate and Restore; provided they be prepared according to the possibility and rule of Art: the which, though briefly described by us, yet are evident enough, for those intelligent men that have a good knowledg of Medicine and Philosophie.

So then, such things are to be known, in the first place, as Renovate and Restore, as we have demonstrated, and the first *Ens* of them is to be extracted, and by it is a Renovation and Restauration to be made: but for a close of this matter thus treated of, wee'l set down four Mysteries: *viz.* of *Minerals*, *Gems*, *Herbs* and *Liquors*, as followeth.

The

The first Ens *of Minerals.*

Take the mineral of Gold, or of Antimony, ground exceeding small, one pound; of circulated Salt, four pound; mix them together, and digest them for a month in Horse-dung, then 'twil become a water, the pure whereof must be separated from the impure: coagulate this into a stone, the which you must calcine with cenefiated wine, and again separate it, and dissolve it upon a marble: putrefie this water for a month, then wil there be made a liquor, in which do happen all the signs, as in the first *Ens* of Gold or Antimony, and therefore we justly call it the first *Ens* of those things: the same is to be understood concerning Mercury, and the others.

The first Ens *of Gems.*

Take of *Smaragdi*, or Emeralds excellently well ground, one dram, calcine them in Salt dissolved untill they be converted into a whiteness; then let them be dissolved, and be put into a Phial-glass, shut with the Lute of *Hermes*; let them be set over a naked fire, and let the matter be hang'd up somewhat high, in a bare uncoated glass, so as not to touch the bottom; and that so long, untill it fall down from its spiritual nature and condition unto the bottom, into a body like the liquor of Hony. This body exhibits the virues of the Emerald, and therefore may deservedly be called, the first *Ens* of the Emerald.

The first Ens *of Herbs.*

Take Celondine or Bawm, beat them into a Pults, or mash, and put them in a glass shut with the Lute of *Hermes*; set them a digesting in Horse-dung for a month, then afterwards separate the pure from the impure; powr

out the pure into a glaſs with the diſſolved Salt; the which being ſhut, let it be ſet in the Sun for a month, which time being over, thou ſhalt find a thick liquor in the bottom, and the ſalt ſwimming at top: ſeparate it, and thou ſhalt have the virtues of the Bawm, or Celondine, as they are in their firſt *Ens*: the which both are, and are called, the firſt *Entities* of *Bawm* or *Celondine*.

The firſt Ens *of Liquors.*

Take the Mineral of Sulphur, and Salt diſſolved, and let them be totally reduced into a Water by themſelves, the which diſtill four times: there will aſcend up a certain whiteneſs, in the firſt place, which demonſtrates all the virtues of the firſt *Ens* of Sulphur, and therefore may we deſervedly account of it as the firſt *Ens* of Sulphur, and ſo term it. Having thus written of the four firſt Entities in general, 'tis to be further noted, *viz.* in what manner they are to be made uſe of, that their virtues may be perceived, the which is thus: Each of thoſe firſt Entities is to be put into good Wine, in ſuch a quantity that it may be tinged therewith; which done, 'tis prepared for this regiment, or work. Of this wine muſt you drink every day in the morning about day-break; ſo long, till your nails of your fingers firſt fall off, and then the nails on your feet, then your hair and teeth; and then laſtly, till your ſkin be dried up, and new bee again generated.

All this being done, you muſt teaſe from that Medicament, or Potion, ſo will there new nails be born again, new hairs, new teeth, and withall, a new ſkin; & the diſeaſes both of the body and mind will depart away, as is afore-mentioned. Herewith wee'l conclude this our ſmall book of *Renovation* and *Reſtauration*.

Ph.

Th. Theophraſtus, Bombaſt

of *Hohenheim*, a Philoſopher, a Monarch, a Spagyrical Prince, a moſt great Aſtronomer, a wonderful Phiſician, and Triſmegiſt of *Mechanick Arcana's*.

His Book of the *Tincture*

of the *Philoſophers*, againſt the *Sophiſters* that are born ſince the Flood, in the year of our Lord Jeſus Chriſt, the Son of God, *Anno*

THE PREFACE.

WHereas thou O Sophiſter, *doſt in every place diſparage me with ſuch foolish and lying words, viz. That I am a* rude Helvetian, *or* illeterate fellow, and neither underſtand or know any thing, and that being more by one Letter then a Phiſician, [*viz. Mendicus*, or a *Beggar*:] I wander and rove like a Vagabond, from one Countrey to another: *I have therefore propoſed to make known to the world in this short Treatiſe*, Thoſe *ignorant and unexperienced men, and alſo, What good Arts were in being, in the firſt Age; and, What My Art is able to do in compariſon of Thine, and what Thine is in compariſon of Mine, and how Each are to be accompted of; and withall,*

How I shall be imitated by such as come after in the Age of Grace: Look upon Hermes, Archelaus, *and others living in the first Age, what Spagyrists, and how great Philosophers they were: Their very Adversaries and which, O ye Sophisters, are your Patrons) do testifie thus much, That themselves are even to this very day rather Images, then otherwise. But, although that this were not attested and avowed by your Authentick and Holy (but falsly so accompted of) Fathers, yet that Ancient* Smaragdine Table *doth discover and unfold more Art and Experience both in Philosophy & Alchimy, in Magick, (or* Natural Wisdom*) and such like Arts, then can ever be taught by Thee, or all the whole Troop of you. If now ye do not as yet understand from what's afore spoken, viz. What, and how great those Treasures be, then tell me whence it came to pass that no King or Prince could subdue the Ægyptians? And why* Diocletian *the Emperour commanded all such* Spagyrical *Bookes as ever came within his power, to be burnt? For had not their Bookes contained something, they had long since been constrained to have undergone that intollerable yoke of Servitude, such as will, in time to come, light upon thee O Sophister, and thy Colleagues.*

In this middle Age the Monarchy of all Arts is now at length derived unto me, Theophrastus Paracelsus, *a Prince of* Philosophy *and* Medicine; *for I am chosen by God hereunto, viz. To extinguish and abolish all the phantastick, devised, false Operations, and the imaginary, presumptuous Assertions, whosoevers they be, whether of* Aristotle, Galen, Avicen, Mesue, *or any other of their followers whatsoever: For my* Theory *proceeding out of the Light of Nature, can never fail, or decay, nor be changed, because of its Constancy, or Basis; but will at length begin to flourish in* 1558. *That the succeeding Practick will be proved by Signs both wonderful and incredible, so as to become apparent even to Mechanick and common people, and even they shall throughly perceive how constant and immoveable the* Paracelsian *Art stands, against the trifling toyes of the Sophisters; whereas*

that

that other Sophistick cheating Art hath need of [illegible] *& Imperial Priviledges to suppore and bear up their silly Fopperies.*

But whereas I am accounted of by Thee, O thou Sophister, as a Beggar and a Vagrant, I will be silent, and leave Danuby *and* Rheine *to answer for me. Thy rash studied Slanders cast upon me, have often displeased many Princes and Nobles, likewise Imperial Cities, and many men of a Knightly Dignity and Nobility; For I have a Treasure hidden in a certain City of* Foriojulij, *called* Weiden, *in the Hospital, the which neither thou* Leo *the* Roman, *nor thou* Charls *the* German, *are able to pay for with all your Estates. Although there be a signed Star entered upon, and slid into the* Arcanum *of your Names, it shall not be known to any but the Sons of the Divine Spagyrical Art. And therefore, whereas thou Verminous and Lowzie Sophister, imaginest the Monarch of* Arcana's *an ignorant, foolish, and prodigal decoctor & boyler; I will therefore in this middle Age make open in this Booke an honourable prosecution of these things, together with the vertues and preparation of that Tincture of the Naturalists, for the benefit and honour of the Lovers of Truth, and whereby the contemners of true Arts may be reduced to beggary. The Last Age shall be manifestly illustrated and rewarded with this* Arcanum, *as being a Gift of Grace, and the Office and Gift of the true Spirit, so that the like budding or sprout of understanding and wisdom, was never heard of since the beginning of the world. However, in the mean time Vice shall not be able to suppress the good and honest men; nor shall the Power and Riches of those many Opposers, be any damage to the upright.*

OF THE TINCTURE OF THE PHILOSOPHERS.

BY

PHILIPPUS THEOPHRASTUS PARACELSUS.

CHAP. I.

I *Philip Theophraſtus Bombaſt* doth ſay, that (after, and according to the manifeſtation of Divine Grace) there are various wayes found out for the attaining to the *Tincture* of the Philoſophers, all which do finally belong and lead to the ſame ſcope and end; for *Hermes Triſmegiſt*, the *Egyptian*, ſet about this Work according to his own peculiar way. *Orus* the *Græcian* obſerved the ſame Proceſs. *Haly* the *Arabian* continued in his peculiar Method: But *Albertus Magnus*, a *German*, followed a very tedious proceſs: Every one of them proceeded according to their proper inſtinct and manner; but yet nevertheleſs they all arrived to One and the ſame End, *viz.* to a Long Life, ſo much deſired by the Philoſophers, and to an honeſt Suſtentation and Conſervation thereof in this Valley of Miſeries. Therefore I *Theoph Paracelſus Bombaſt*, the Monarch of *Arcanum's*, am (in this ſeaſon) gifted by God with peculiar Endowments, and that for this end, *viz.* That every Searcher after this high natural work, may have occaſion and encouragement of imitating and following

following me, be he what he will, either *Italian*, *Polonian*, *French-man*, *German*, &c. Come hither after me, all ye *Philosophers*, *Astronomers*, and *Spagyrists*, what high Name soever ye be of, I will shew and open unto you, ye *Alchimists* and *Doctors*, exalted by me with most exceeding labours, that Corporal Regeneration, I will teach you the *Tincture*, the *Arcanum*, or *Quintessence*, in which the very Fundamentals of all Mysteries and Operations do lye hid; for verily a man may, and Ought to believe another, Onely in such things as he hath made tryal of by the fire: If any one shall introduce any thing besides this kind of Experience into the *Spagyrical* or *Medicinal* Art, there's no cause of giving any credit thereunto; For Experience testifies, that by the Fire is made a seperation of the true from the false; For verily, the Light of Nature is on this wise created, that by it may be made evident the *Proba*, or tryal of every thing; but yet to such Only as walk in that Light. Now from that Light we will teach by most excellent demonstrations, and shew, that all such as have ever, before my time, entred upon this so difficult a *Province* meerly with their peculiar Fancies, and accute Speculations, have to their own loss made tryal of their foolishness; from this foundation of mine, therefore, many Rusticks have been made Nobles, and contrariwise, many Nobles have been by their putatitious and opiniative Art, turned into Rusticks, such as have carried Golden Mountains in their Heads, before they have set their hands to the Coales. In the first place therefore, is to be learned, Digestions, Distillations, Sublimations, Reverberations, Extractions, Solutions, Coagulations, Fermentations, Fixations; and every Instrument requisite to this work, is to be known by use; such as are Glasses, Cucurbites, Circulatories, Vessels of *Hermes*, Earthen Vessels, *Balneas*, Wind-Fornaces, Reverberatories, and other such like: Also a Marble, Coales and Tongs,

Tongs. Thus at length mayest thou profit in *Alchimy* and *Medicine*: But as long as thy Fancy and Opinion adhers to thy Fictious Books, thou art not fit, or predestinated to any of these things.

CHAP. II.

Of the Definition of the Subject and Matter of the Tincture *of the* Philosophers.

BEfore I come to the Process of the *Tincture*, 'tis expedient that I lay open unto thee the Subject thereof; for this hath alwayes been peculiarly hidden hitherto by the lovers of *Truth*. The Matter therefore, of the *Tincture*, [see that you understand me according to a *Spagyrical* sense] is a certain thing which doth by the Art of *Vulcan*, pass out of three, into One Essence, or may remain. But, that I may mention it by its proper Name, according to the use of the Ancients, 'tis by many called, the *Red Lyon*, but is known but by a few; this *Lyon* may by the help of Nature, and the Art of an Artist, be transmuted into a White Eagle; so that of *One* are made *Two*, and so Lustrous, that the splendor of Gold shines not so bright to a *Spagyrist*, as this doth; those two have a brighter shine *if* kept in One. If now thou dost not understand the use of the *Cabalists*, and of the Ancient *Astronomers*, or their custom, thou art not at all ordained by God for the *Spagyrick* Art, nor art chosen by *Nature* for the work of *Vulcan*, nor created to open thy mouth concerning the *Chymical Art*: The matter therefore of the *Tincture*, is a most excellent *Pearl*, and a most precious *Treasure*, and the most *noble thing* [next the Manifestation of the Most High, and the Consideration of Mankind] that can be in the Earth; this is the *Lily* of *Alchimy* and of *Medicine*, which the *Philosophers* have so accurately sought after; but because of the defect of the intire knowledge thereof, and its perfect

perfect Preparation, they arrived not to its perfect end; there is given us an Initiation onely of the *Tincture*, by their Searchings and Experiences; but as for the true Foundation, which my *Colleagues* are to imitate, is left to me, so that no body may commix their Disguises with our Intentions. Deservedly therefore do I [after my long Experience] correct and regulate the *Spagyrists*, and seperate the *false* and *erroneous* from the *true*; for I have by my long Inquiries and diligent Search, found out such ways, by which I may justly reprove and change many things: But yet notwithstanding, had I found the Experiments of the Ancients to have been more excellent then mine, I would not at all have taken such great Labours as I have willingly undergone for the sake, benefit and honour of all honest *Alchimists*, &c. Having therefore sufficiently declared the subject of the *Tincture* in such wise as can scarce be done more faithfully between two Brethren, or indeed is lawful to be done more, I will proceed to its preparation; and having first set down the Experiences of the First Age, I will also add my Inventions, to which the Age of Grace and Mercy will at last adhere, whatsoever Patriarchal Exemplars thou, O *Sophister*, makest and producest in the mean time, as the standards of thy Philosophy.

CHAP. III.

Of the Process of the Ancients in order to the Philosophick TINCTURE, *and of a briefer Invention by* PARACELSUS.

THE Ancient *Spaygrists* putrefied *Lily* for a *Philosophical Month*, and did afterwards distil thence from the moist spirits, until at length the dry spirits were elevated; the *Caput Mortum* they again imbued, and moistened with the moist spirits, and abstracted them often thence-

thencefrom by diſtillation, and that ſo long until the dry ſpirits were wholly elevated; then afterwards they united the abſtracted Humidities, and the dry ſpirits together by a *Pellicane*, three or four times, until all the *Lily* remained dry in the bottom.

Although that the firſt Experience gave this proceeding before fixation, yet nevertheleſs our Anceſtors have thereby oftentimes perfectly obtained their deſire; but yet they would have lighted on a ſhorter way of attaining to the treaſure of the *Red Lyon*, had they but learned the Harmony of *Aſtronomy*, with *Alchimy*, as I have demonſtrated it in the *Apocalyps* of *Hermes*. But whereas every day, as Chriſt ſpeaks for the comfort of the faithful, hath a care proper to it ſelf; the Labour of the *Spagyriſts* before my time, was grievous and very great; but now in this laſt Age, by the help of the inflowing of the Holy Spirit, 'twill be eaſed by my *Theory* and *Practick*, and will be declared to all thoſe that ſhall conſtantly perſevere in their workings with patience: *For*, I have tryed the properties of Nature, its Eſſences and Conditions, and have known its conjunction, as well as its Reſolution; and this is the higheſt and greateſt thing in a Philoſopher, never as yet made known to Sophiſters.

When therefore the firſt Age gave forth the firſt Experience of the *Tincture*, the *Spagyriſts* out of one ſimple *Thing* made two; but when that Invention did periſh afterwards in the middle Age, their Succeſſors did afterwards by a diligent and thorough ſearch light upon the two Names of that ſimple *Thing*, and ſtiled it by One word, *viz.* *Lily*, as being the ſubject of the *tincture*.

Then the Imitators of Nature putrefied this Matter for its time, even as the ſeed in the Earth is: For nothing can be born thereof, nor can any *Arcanum* break forth, or be revealed before this corruption or putrefaction. Then afterwards they abſtracted the moiſt ſpirits from the

the Matter, until at length by the violence of the fire, the dry were likewiſe ſublimed, that ſo by this way they might attain unto maturity, (like as the Countreyman expects in the ſeaſon of the yeere where one thing is wont to aſcend after another, and ſo to fall away.) Laſt of all, Even as after the *Spring*, the *Summer* comes, *ſo* they incorporated thoſe fruits and dry ſpirits, & brought the Magiſtery of the *Tincture* to that paſs that it became ripe for the Harveſt, and diſpoſed it ſelfe to Maturation.

CHAP. IV.

Of the proceſs concerning the Tincture *of the* Philoſophers, *abreviated by* Paracelſus.

THe ancient *Spagyriſts* would not have needed ſuch a prolix labour and tedious reiteration, had they learned their Work out of my School, and ſo attempted it; they would fully as well have obtained their deſired End, with far leſs coſts and labours: But now in this Seaſon in which *Theophraſtus Paracelſus* is become the Monarch of *Arcanum's*, the time is now at hand of the invention of that which was hidden to all the *Spagyriſts* that were before me. And therefore I ſay, take Only the bloud of a Roſie colour of the *Lyon*, and the Glew of the *Eagle*, the which after thou haſt conjoined them together, coagulate them according to the old proceſs, and thou ſhalt have the Tincture of the *Philoſophers*, which an infinite number have ſought after, and but a very, very few have found.

Thou *Sophiſter*, Will thou, or nill thou, this is a *Magiſtery* in Nature it ſelf, and a *Magnale* or wonderful thing of God above Nature, and a moſt precious treaſure in this valley of miſeries. If thou beholdeſt it extrinſecally, it ſeems to be ſomewhat a vile thing to

tranſmute

transmute another thing into a much-more noble Body then it was before; But thou must even brook it, and confess that this is a Miracle produced by a *Spagyrist*, who by the Art of his Preparation corrupts a visible externally vile body, out of which he excites another most noble and most precious Essence. If now thou hast likewise learn'd any thing from the *Aristotelian* Light, or of us, or any thing of *Serapio*'s Rules, come hither, and bring it forth (by experience) unto light, and preserve the Right of the Schools, as becomes a Lover of Honour, and a Doctor: But if thou knowest nothing, and canst do nothing, why dost thou despise me as if I were an irrational *Helvetian-Calfe*, and callest me a *Wandering-Vagabond*? *Art* is a second *Nature*, and a peculiar World, as Experience witnesseth, and demonstrates against thee and thy Idols: And therefore sometimes the *Alchimist* compoundeth some simples, the which he afterwards corrupts according as his necessity requires, and thence prepares another thing; For so oftentimes, of many things is made One thing, the which is more efficacious, and doth more then Nature by her self is able to do, as is evidently apparent in *Gastaynum*, where ♀ is made of ♄; also in *Carinthia*, where ☽ is made of ♀, and in *Hungary* ☉ is made of ☽: I shall forbear to speak of other transmutations of Natural things, they are well known to the *Magi*, and brought to light, and are more wonderful then those things that *Ovid* declares in his *Metamorphosis*. But that you may rightly understand me, you must seeke your *Lyon* in the East, and your *Eagle* in the South, for this our assumed or chosen Work: Thou wilt not find better Instruments then what *Hungaria* and *Histria* do produce: But if thou desirest to bring it from Vnity, by Duality, into Trinity; with an equal permutation and change of each, then you must direct your journey to the South, for so in *Cyprus* shall you obtain your whole desire;

deſire; concerning which we muſt forbear the making of any larger Diſcourſe then what we have here at preſent declared. There are many more of thoſe *Arcanum's* as exhibit tranſmurations, although but a few know them, the which though manifeſted by the Lord God to any one, yet the reporting of this Art doth not therefore preſently break out, but the Omnipotent God doth together with it alſo give underſtanding of concealing theſe and other ſuch Arts until the coming of *Helias* the Artiſt, in which time there ſhall be nothing ſo occult, but it ſhall be revealed. Ye alſo viſibly perceive (though indeed I have no reaſon to ſpeak a word of theſe things, becauſe ſome may deride it) that in the fire of *Sulphur* is a great Tincture for Gems, the which doth exalt them to a more noble degree then Nature of her ſelf could do: But as for that Gradation of Metals and Gems: I ſhall omit the Diſcourſe of them in this place, for I have abundantly enough written thereof in the *Secrets of Secrets*, and in the Book of the *Vexations of the Alchimiſts* and in other places. And now, as I have begun the proceſs of our *Anceſtors* concerning the Tincture of the Naturalliſts, wee'l perfectly conclude and finiſh it.

CHAP. V.

Of the Concluſion of the Proceſs of the Ancients, made by Paracelſus.

LAſtly, the ancient *Spagyriſts* did by a certain orderly augmentation of the Fire, ſo long fix the Pellicanated and dryed *Lily*, until it came from blackneſs (with a permutation of paſſing through all the colours) to be as red as blood, and did therewith aſſume the property of the *Salamander*. Indeed they rightly proceeded in ſuch a labour; and 'tis very fitting and expedient that

Every

Every one as aims at the getting of this Pearl, should proceed after the same manner. 'Twill be too hard a task for mee to declare this more clearly unto thee, unless thou hast learned in the School of the Alchimists, to observe the degrees of the fire, and also to change, or alter thy vessels: for then at length shalt thou see, that presently upon the heating of thy Lily in the Physical Egg, it will with wonderful apparitions be made blacker then the Crow: then afterwards, in success of time, 'twil be whiter then the Swan: & then lastly 'twil pass through a yellow colour, and become more red then any blood. Seek, seek, saith the chiefest Spagyrist, and you shall find; knock and it shall be opened unto you: It will be impious and unseemly to thrust meat into the mouth of a perfidious bird, let her rather fly hereto; even as my self, together with such as were before me, have been constrained to do: Follow the true Art therefore, for this will guide thee unto the perfect knowledg thereof: 'Tis not fit to make a larger or clearer addition of any thing, then what I have afore spoken. Let thy Pharisaical Schools teach thee what they will from their unstable and slippery foundation, it reacheth not its end or scope.

Now at length when thou hast been as accurately taught as possibly can be done by thy Alchimical industry, then at length, will there be nothing in the nature of things so difficult, which may not be made manifest unto thee by the help of this Art: But verily nature, barely of her self, never brings unto light any thing that is exalted to the height of its perfection, as we may here see in this place, from [and concerning] the unity, or union of our duality. But a man must by Spagyrical preparations) bring it to that pass, to which it was destinated by nature Thus much therefore let suffice concerning the process of the Ancients, and my correcting of the Tincture of the Philosophers, as to what

what pertains unto its operation.

Furthermore, when we have that Egyptian, or Hermetical treasure in our hands, 'tis expedient that we convert it to our benefit: and this may be done after a twofold manner, by the Spagyrical magistery. The first way is the application of it to the Renewing of the body; the latter is the using it for the Transmutation of metals. And whereas *Theophrastus Paracelsus* have diversly experienced them both, I am willing to describe and set the same down according to the signs of the work, and according as they have better and more perfectly appeared in, and by the testimony of Experience.

CHAP. VI.

Of the Transmutation of Metals by the projection of the Medicine.

IF you would make use of the Tincture of the Philosophers for transmutation, then first of all, there must be one pound thereof projected upon a thousand pound of molten *Sol*; then at length will thy medicine be prepared for the transmutation of the leprous humidity, or juice of the metals. This is a wonderful work in the Light of Nature, *viz.* that by the Magistery, or Operation of the Spagyrist, a metal should perish from what it was afore, and become another. And this hath even rendered that same *Aristotle*, together with his ill-founded Philosophy, a foolish man: for verily the Rustical fellows in *Hungaria*, when they have thrown some Iron into a certain Fountain, called, Stpferdbonnen and there left it, its time, 'tis consumed into a Rust, which being melted with a blast at the fire, it presently becomes pure *Venus*, and never more returns into Iron. Likewise in the mountain Ruttenberg commonly so called, they strein a *Lixivium*, or a Ly, out of *Marchasites*, in the which Iron is presently turned

into most excellent, highly graduated *Venus*, and more malleable then the other natural *Venus* is.

These and many more such like things are better known to plain simple men, then to the Sophisters, *viz.* the transmutation of one *Species*, and kind of metal into another. But yet these Arts, partly by reason of the very much contempt of the Ignorant, and partly because of the just envie and displeasure of Artificers, are almost quite hidden. Verily I have in *Istria*, oftentimes brought *Venus* beyond 24 degrees (*alias* 38) so that the colour of *Sol* could not ascend higher, 'twas constant in the trial by Antimony and the Quartation, the which *Venus* I have made use of, in all respects as the other.

But now although the Artists of old were very desirous of this *Arcanum*, and sought after it with the highest diligence, yet nevertheless 'twas but a very few that could bring it by a perfect preparation to its end. For the transmutation of a meaner metal into a better, brings with it many difficulties and hindrances, as that of *Jupiter* into *Luna*, or of *Venus* into *Sol*. Haply 'tis the pleasure of God, that the *Magnalia* of Nature be hidden from many men, because of their sins; for when this Tincture hath been sometimes prepared by Artists, and that they could not bring their projection to take effect, it happen'd that by reason of their negligence and ill-keeping it, it was devoured by Hens, whose feathers thereupon fell off, and grew up again, this, I my self saw. By this way, through the abuse perpetrated by the negligence of the Artists, came Transmutation into Medicine and Alchimy; for, when they cou'd not in the least make use of that *Tincture* according to their desire, they coverted it to the *Renovation* of men, as you shall hear more at large in the following Chapter.

CHAP

CHAP. VII.

Of the Renovation of Men.

SOme of the chief and antient Philoſophers in Egypt lived by this *Tincture* an hundred and fifty years: likewiſe the lives of many men have been producted and prolonged for ſome Ages, as is moſt evidently mentioned in many hiſtories; this will hardly ſeem credible to any body, for the virtue thereof is ſo admirable, that it continues, and lengthens out the bodie more then is poſſible for its co-born nature to do; and it conſerves it in that degree ſo firmly, that it lives ſafe and free from all infirmities. And though it may have old age, yet nevertheleſs doth it appear as if conſtituted in its former juvenility.

The *Tincture*, therefore, of the *Philoſophers*, is an univerſal medicine, and conſumes all diſeaſes, whatſoever name they are called by, like an inviſible fire: its *Doſe* is very little, but its operation is moſt powerful; I have thereby cured the *Leapry*, *Lues Venerea*, *Dropſie*, *Falling Sickneſs*, *Collick*, *Gutta*, and ſuch like diſeaſes: alſo the *Woolf*, *Cancer*, *Noli-me-tangere*, *Fiſtula*, and ſuch kind of internal diſeaſes, and that more certainly then is credible: concerning which, *Germany*, *France*, *Italy*, *Poland*, *Bohemia*, &c. will yeeld ſufficient teſtimonie. And now Sophiſter look back upon *Theophraſtus Paracelſus*; How can thy *Apollo*, *Machaon*, and *Hypocrates* be able to ſtand againſt me? This is the *Catholicon* of the Philoſophers, by which all the Philoſophers purſued long life, and reſiſted diſeaſes; and did by this univerſal *Tincture* moſt excellently, and moſt effectually obtein it, and ſtiled it (according as ſeemed them good) *The Tincture of the Philoſophers*: for what can there be greater in all medicine, then the mundifying of ſuch a body, by which mundification

al superfluity is even radically and totally taken away therefrom, and transmuted; for heal but the seed, and all things are becom perfect. What profit is there in the most untowardly-founded purgations of the Sophisters, when as they take away nothing of that which they ought to remove. And therefore this is the most excellent foundation of a true Physician; *viz.* A Regenerating of nature, and a Restoring of youth; then afterwards the new essence it self, expels all that which is contrary to it self. In order to this Regeneration, the powers and virtues of the *Tincture of the Philosophers*, are found to be wonderfully excellent, and are used with much secresie, and absconded by the true Spagyrists even to this time.

FINIS.

THE MANUAL OR, A TREATISE OF THE PHILOSOPHICAL, MEDECINAL STONE.

The PREFACE to the READER.

READER, *Foraſmuch as it hath pleaſed God to permit the* Spirit of Medicine *truly to Operate by* Machaon, Podalirius, Apollo, *and* Hypocrates, *&c. that ſo true Medicine ſhining through the Clouds, (for it cannot poſsibly be known fully and plainly by them) might proceed forth unto the light, and be manifeſted unto men: He was alſo pleaſed by that ſame means to prohibit the Spirit of Darkneſs from wholly ſuppreſsing and quenching the Light of Nature, whereby the* Magnalia *of God which lie hidden in* Arcana's, Quinteſſences, Magiſteries, *and* Elixirs, *would have been unknown. God therefore hath ordained certain* Mediums, *that ſo the diligent ſearch of ſuch* Arcana's *and* Myſteries *might furthermore be implanted in men by the good Spirits, even as ſome men (there have been, who) have received Angelical Natures from the Heaven*

in which the Angels are: Such men could afterwards (as being endowed with perfect understanding of Nature) search thereinto, and finde its daylie Course, more profoundly then other men, and compare the pure with the impure, and seperate these two, and so alter and change the Pure, that it seemed to some a thing impossible: For they (as being natural and true Physicians) do know how by convenient Medium's to help Nature, and to bring her by their Arts, to perfection: And therefore all imperfect and diabolical Operations, must give place to them, even as a lye *doth to the* truth *and* perfection. *'Tis behoveful I say, that we speak the truth, if we would arrive to a happy End: And if it be absolutely lawful to lay hold upon the truth, let it be no shame to any one to seek it, whatsoever place it be in.*

So then, let no body take it in evil part, that even I my self have loved it, and sought after it; for 'twas expedient for me to follow Her, *& not that* She *should have sought after me: Whosoever will see a strange City, he must not lye at home in his Couch, nor must he be a rosting of Pears in his Chimney; 'tis not fitting that he should be made a Doctor there. There can be no famous* Cosmographer *made at his table only: Nor no* Chyromancer *in a Parlour: nor no* Geomancer *in a Cellar. So, neither can we obtain true Medicine without abundance of diligent search. 'Tis God that makes a* true Phisician, *but not without* trouble *and* labour, *as himself saith, viz.* Thou shalt eat of the *Labours* of thy hands, and it shall be well with thee. *Whereas therefore,* to SEE, *precedes the truth, & such things as the sight perceives, so the heart is accordingly either exhilerated, or affrightened: It will not be lost labour to me, nor any infamy, to visit (or go travelling into) other places, and to adhere to such men as fooles do contemn, that so I may try what lyes hid in the Limbus of the Earth, and may fulfil the Office and Duty of a true Phisician, that so Medicine may be administred to our Neighbours benefit, according to Gods appointment, and that least it should bring loss and damage rather then benefit: But this*

his studie to be done by a idle, lazie man. Let him that will (therefore) set in his Couch: My journying to and fro delights me, together with such things as God and time permits me to search into, and see.

But, because of the Candid Readers, who desire to learn, and who love the Light of Nature, I have thought good to write this Book, that so they might know the foundation of my true Medicine, and may reject the trifles of the evil Physicians, and may be in some measure able to defend my Cause against them: But I suppose that even these things will be accounted fabulous; For those egregious Fellows have very well known all these things long ago: And the Ass-like-Doctor hath long since had these things in his Budget, but yet he shall not so easily obtain them: For verily he that would understand this Book, must be a good Alchimist, *such an one as the Coales do not hurt, and such an one as is not tyred with the daylie smoake: So then, let these things be pleasing to whom they list, I will compel none; but this I say, That this will not fall without some fruit, howsoever the lying Phisicians (my Adversaries) may blame and accuse me.*

THE MANUEL OF THE STONE OF THE PHILOSOPHERS.

IF you would (by *Vulcan's* Art) frame the *Philosophers Stone*, which for very weighty causes we call a *perpetual* or *perfect Balsom*; you are first of all to know and consider how that *Stone* is to be placed materially before thy Eyes, and be made visible and sensible; and likewise how the virtue or fire thereof may come forth and be known. But for the clearer setting forth of this my intention, let's borrow an Example of *Common Fire, viz.* By what means the virtue or power thereof shews it self, and becomes visible: And that is done on this wise. First of all by the *Vulcanick Art* is Fire smitten out of the Flint: Now indeed this Fire can do nothing unless it hath such a matter as is friendly to it, upon which 'tis capable to operate, such as is Wood, Rosin, Oyle, or such like things, as it is naturally easily combustible; When therefore the said Fire lights upon some such a like thing, it proceeds on to an uncessant operation, unless it be destroyed or impeaded by its contrary, or unless the fuel fail by which it multiplies it self; for if Wood or such like be put thereto, then doth its force become stronger and stronger, and so it alwayes operates until there be no more fuel put thereunto. Now then,

as

as the Fire exerciseth & shews its operation in the Wood, even so is the same thing done with the *Stone of the Philosophers*, or the *perpetual Balsom in Mans Body*.

If that *Stone* be made by a prudent *Phisician*, out of a convenient matter, and by a philosophick manner, and (after a due consideration of all the circumstances of man) it be administred unto him, it doth then renovate and restore the Organs of Life, in such wise as if Wood were put to a Fire, by which the well-nigh dead Fire is cherished, and a shining and clear Flame procured: From hence therefore 'tis evident, that there's much placed in the matter of this Balsom, forasmuch as 'tis behoveful that it have a singular Harmony with the body of man, and may so exercise its virtue, as that the Human Body may be safe from all the accidents as might be able to happen thereunto from such a matter.

And therefore there is not onely much placed in the preparation of the Stone or Balsom, but 'tis much more behooveful to know the true matter it self, that is thereto fit; and furthermore, to prepare and use it as is fitting, *viz.* soberly and prudently, that so such a Medicine may be able to purge away all the defilements of the Blood, and other superfluities, and may induce Health in the room of the Disease. 'Tis therefore expedient for a true and honest Phisician, to have a good knowledge, and not to regard ambition and pomp, nor to appoint things doubtful or contrary, nor to trust an Apothecary too much, but well to know the Disease and Diseased, or otherwise ye will alwayes heal sinisterly, and will get nothing thence-from, but onely this, *viz.* The sick is deluded, and only deceived by the pride and ignorance of the foolish & unmeet Phyfician But this is a great sin, and such as wil not go unpunished: For what is it else but a voluntary wickedness, *viz.* For any one to demand money, and a reward for that which he knows Nothing of, and yet he'le be a Master, but with infamy enough;

For

For many men do dis-esteem money, and not regard it, could they but be rightly advised and informed: But if this be not done, they lose both their Bodies, and Fortunes: And yet nevertheless 'tis counted a praise to demand money and fees; but believe it he that lists, for my part I'le reckon of such a Doctor after another-ges-manner: For 'tis manifest, that of such Doctors (who in their own conceits are most highly learned) there's not a tenth part that hath a right knowledge of Simples, and much less that are certain of what they command to be done, and how the Medicine is boiled by the *Apothecary*; so it often comes to pass, that such a Doctor orders such or such a simple to be taken in his compositon, which himself never knew, and haply the *Apothecary* much less; and verily it frequently is so, that the *Apothecary* hath it not at all; and yet this Medicine must be called *Perfect*, and the sick must drink it off as a good Medicine, and pay deer enough for it, but as to the Event, that the Patient feels; for although it be no wayes profitable to him as to his health, yet 'tis profitable to the Doctor and *Apothecary*, as to the filling of their Purses. But if the Doctor and Apothecary themselves should be possest with the like Disease, they would not take such a like Medicine: Therefore it may well be guest, how miserably and wickedly they act, and that 'tis most highly necessary for them to order their Affairs otherwise, to amend their errors, and to follow better things: But I fear 'twill be a hard matter to tame and master old Dogs.

But to return to my purpose, (from whence a just zeal to the miserable and forlorn sick persons withdrew me) and to give satisfaction concerning it, I say, That it is not so much expedient onely to prate or boast of the *Philosophers Stone*, but 'tis necessary that that *Stone* be framed and prepared out of a convenient Matter, and be discreetly used: But know, that many of the Ancients

cients have in their parabolical writings sufficiently discovered that Matter, and have, moreover, disclosed the Operation under figurate expressions, but yet have not wholly, and perfectly, manifested it; that so the foolish ones might not abuse it, and yet their sons might not have it hidden from them.

But whereas they are but a few that have followed them, and that have aptly set upon the thing, these secrets have, in process of time, been, as 'twere, blotted out of remembrance, and Galenical fables have crept into the room thereof: But as the foundation thereof was at first laid, so doth it even yet stand in the same state, or rather grow daily worse and worse: This you may see in their Herbaries, how do they torment themselves therein? How do the *Germanes* mix *Italy* with *Germany*; when as, notwithstanding, *Germany* doth not need those *ultramarine* herbs, but hath even sufficiency of perfect medicine in her self. And therefore lest the truth should be constreined to give place to a Lye, and least the darknesses of *Galen*, and his Complices, should quench or suppress the Light of nature in medicine, it is expedient for me *Theophrastus* to speak in this little book, not as an imaginary Physician, but as a knowing one, and as such an one as is not ashamed of his actions in Medicine, and who (by the grace of God assisting) have had good proof and experience in many sick persons, such as thou Galenist durst not to have visited: Tell me now, thou Galenical Doctor, from whence came thy foundation? Do'st thou not place the bridle upon the horses tail? Didst thou ever cure the Gout? Didst thou ever dare to go to the Leprous? Hast thou cured the Dropsie? I believe, and that upon good reason, that thou wilt be mute, and suffer *Theophrastus* to be thy Master. But if thou wilt learn, learn and see what I shall here write and say; *viz.* That the body of man hath no need of thy Herby-chariot, especially in

Chronick

Chronick and long continued diſeaſes, the which (by reaſon of Ignorance) thou calleſt wholly incurable; for thy Herbs are too too weak for theſe diſeaſes, and cannot, of their own nature, find out the Centre of the diſeaſe.

Neither wilt thou be able to do any thing with thy Pills, unleſs to purge the Excrements onely; and withall, becauſe of their inconveniency, thou oft expelleſt the good with the bad; the which cannot poſſibly bee done, without the great dammage of the ſick; and therefore well might thoſe Pills have been omitted: Furthermore, neither do thy Syrups profit any thing, yea rather are as a thing of no value; and bring ſuch a *nauſeate* to him that takes them, becauſe of their horrible and loathſome ſavour, that they burthen the ſick, and do afterwards induce gripings and danger, and do operate againſt nature.

But now I'le leave the reſt of thy abſurd and improper medicaments, for that they fight directly againſt nature, nor ſhould be made uſe of by any means. Whereas, therefore, thoſe things that I have ſpoken are true, and that ther's no true medicine to be found in *Galen*, *Rhaſis*, or *Meſue*, that can ſet upon the ſaid diſeaſes in their roote, and purge them out, (even as the fire mundifies the skin of the *Salamander*;) it neceſſarily follows, that the Cure of *Theophraſtus* is far different from the Galenical Fantaſies, and that his Curing flows forth from the fountain of Nature; otherwiſe *Theophraſtus* ſhould be as reproach-worthy as they.

If therefore we would follow Nature, and uſe natural medicine, let us ſee what things they are, amongſt all the others, that are moſt convenient in medicine for the body of man; *viz.* for the Conſerving it (by reaſon of their virtue and efficacie) in ſoundneſs and health, even to the term of the predeſtinated death.

This

This then, if considered of, I doubt not but that 'twill be on all hands Consest, that Metalline things have the greatest agreement with the body of man; and that the perfect Metalls, by reason of their perfection, but principally their radical humidity, are able to do much upon the body of man: for that a man is also a partaker of that Salt, Sulphur, and Mercury, which doth in some measure, though hidden, rest in mettals, and metalline things. Now then *like* is to be applied to *like*, the which is wonderfully profitable to nature, so it be rightly done, the which is a great secret in Medicine, yea, may be called an *Arcanum*.

What wonder therefore, is it, if excellent, unheard of, and inseparable Cures do follow, and such as ignorant men accounted impossible to be done?

But that I may not digress any further, I must for brevities sake, here hint what I have determined to write in this Book; for I have a mind of treating more clearly here in this place concerning true medicine, then elsewhere. But we have afore told how man hath his original of *Sulphur*, *Mercury*, and *Salt*, even as Metals have; this therefore being sufficiently declared in the book, *PARAMIRVM*, 'tis needless to repeat it here; wherefore I shall only shew you, how the aforesaid *Stone of the Philosophers* may be known, and in some measure prepared: Know therefore of a Certainty, that there's nothing so small, out of which any thing is to be made, that can stand without Form; for all things are Formed, generated, multiplied, and destroied in their Concordancy, and proper agreeableness, and do shew their Originality, whereby it may be perceived, what it was in the beginning; and that, that same also must be in the Vltimate matter, and that, that which runs, or steps in between, is like to that imperfection which nature admixeth in the Generation.

But whereas such Accidents may be separated by

Vulcan,

Vulcan, leaſt they might do ſomewhat that may be an hindrance, Nature may in this caſe be amended; and this is likewiſe done in this Stone; for if thou wouldſt make it of the right proper matter (the which may bee well enough known by the aforementioned circumſtances) 'tis neceſſary that thou take from it its ſuperfluities, and frame, multiply, and augment it in its Concordancy, or uniformity, like another, or third thing: for without its Concordancy it cannot be thus done, for Nature hath left it imperfect here, foraſmuch as it hath not framed the Stone, but the proper Matter, and is hindered by accidents, whereby 'tis uncapable of doing thoſe things that the Stone, when prepared, is able to effect: and therefore ſuch a Matter, without preparation, is, in reſpect of the Stone, but an half and imperfect thing, and ſtands not in any Concordancy, and Harmony, whereby it may be called perfect, or may be helpful for the health of mans body. The *Microcoſm* affords thee an example of this thing: for behold, man as formed by the working Framer, into a man onely, is not an whole & perfect work, whilſt ſtanding out of his concordancy, but is but an half-work, until the framing of the woman ſuitable to him, and then he is a complete entire work.

But both of them are Earth; and ſo now theſe two Earths do conſtitute, or make up an entire man, capable of Augmentation and Growth; and this is done by the thus framed concordancy. In ſuch wiſe muſt be done with the *Philoſophers Stone*, if you would have it Renovate as well Men as Metals: If it be unburthened of its ſuperfluous Accidents, and placed in its Concordancy, it cauſeth wonderful effects in all Diſeaſes: Except this be done, all your Attempts thereabouts are but vain.

But now if you would thus place it into its Concordancy, 'tis expedient that you reduce it into its Firſt Matter, that ſo the Male may act upon the Female, and that its outſide may be turned inwards, and its inſide outwards,

wards, and that both the seeds, *viz.* the Male and Female, may be inclosed in their own concordancy, and be by *Vulcan's* help brought to a more then perfect condition, and be exalted in their degree, and withall, may from it self pour in all virtue, (as being a clarified, temperate, and qualified Essence) into mans Body, & likewise into Metals, and may render them sound & whole, driving out all the defilements by way of expulsion, and that the good in the blood of man may thereby be drawn to the due places, by the means of attraction, that so the *Microcosme* which is posited in the *Limbus* of the Earth, and framed of the Earth, may by this Medicine as being like himself, be Radically, and not imaginarily, but most assuredly restored to health, or preserved therein. This therefore, is a Mystery of Nature, and such a secret as every Physician ought necessarily to know; And indeed every one that's born of the *Astral* Medicine is capable of comprehending it: But that I may more clearly describe the Matter, and the preparation of a Medicine so excellent, that so an entrance may be given to the Sons of Learning, who love the truth.

You must know, that Nature hath given us a certain thing in which (as in a chest) are mysteriously concluded, or comprehended 1. 2. 3. the vertue and power whereof is more then enough sufficient for the conservation of the health of the *Microcosm*, insomuch that after preparation, it expels all imperfections, and is a true Defensive against old Age, and by us is called a *Balsom*.

But now you must first know what thing it is that Nature hath placed such a number in: for I cannot describe it thee more clearly, for many reasons

But as to the preparation thereof, neither *Galen*, *Rhasis*, or *Mesue*, understood it, nor shall those that follow them attain it: For this Medicine hath such a preparation, as your Pill-sellers attain not unto, and much less for an *Helvetian-Calf* to apprehend. Moreover it hath

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as it were celestial and singular operations; for it doth purifie and renovate by (as 'twere) a regenerating way as you may read more at large in my *Archidoxis*; and withall, well and advisedly take notice of the Original and the Essence, together with the vertue of Metals and Metalick things. He therefore that hath ears to heare, let him hear and see whether or no *Theophrastus* writeth lyes or truth, and whether or no he speaks groundlesly and from the Devil, as thou Sophister trifleſt and supposeſt, who art thy self invironed with the Devil, Lyes and Darkneſs, and calleſt nothing Good but what thy foolish head is able to comprehend, and what serves for thy fancy without any previous labour: For thou seeſt but with one Eye, and erroneously wandreſt, nor goeſt thou to the right Window of the Kitchin: But yet thou maiſt without offending me, wind about thy intricate thred, and search for the Centre of the Labyrinth amongst the dark stars. But notwithstanding; if thou shalt at any time hap to make use of thy Wisdom, and consider what thing the *Paracelsian*-Art is founded upon, and how lame thy hotch-potch-fragments are, there would not be that contrariety betwixt thee and *Paracelsus*: For, as concerning the things whereof I now do, and shall briefly write, whereby my *Astral* Disciples may apprehend and enjoy them, and glory of them; these things I say, may by the diligence of such an one as is not ashamed to learn, be well understood, there being nothing so difficult but may be known, and learned by labour and study.

The practice therefore of this Work, is as follows.

The preparation of the Matter of the STONE.

Take the Mineral *Electrum*, filed; put it into its own *Sperm*, [Others read it thus: *Take the Immature Mineral Electrum, put it into its own Sphear:*] that the defilements

ments and superfluities thereof may be washt away, and purge it to the utmost, as much as you can with *Stibium*, after a Chymical manner, lest that otherwise thou shouldst suffer loss, by reason of its impurity. Then resolve it in the stomach of the Ostrich which is born in the earth, and is comforted and strengthened in its virtue, by the sharpness of the Eagle. But when the *Electrum* is consumed, and hath, after its solution, gotten a Marigold-colour, be not unmindful of reducing it into a spiritual transparent essence, resembling the colour of true Amber: then add half so much onely of the extended Eagle as the corporal *Electrum* (afore its preparation) weighed, and oft-times abstract thence-from the stomach of the Ostrich, for so thy *Electrum* will be still more and more spiritual. But when the stomach of the Ostrich is wearied, or spent with labour, 'tis needful that thou refreshest, or reneweſt it, and from time to time abstractest it. Then lastly, when it hath again lost its sharpness, add the *Tartarized* Quintessence, yet in such a proportion, as to over-top it the height of four fingers, that so it may be deprived of its redness, and may pass, or distill over together therewithall: this do so long and so often, untill it becomes white of it self: Now then when 'tis enough for thou wilt see with thine eies, how it will by little and little fit it self for sublimation) and thou perceivest that sign, sublime it, and so the *Electrum* will be converted into the whiteness of the exalted Eagle, and 'tis brought thus to pass, and is transmuted by a little labour. This now is that wee seek for, for our use in Medicine; with the which thou maist make a safe progress in many Diseases, which will not yield to vulgar medicines. Thou maist likewise convert this same into a water, an oil, or a red powder, and make use thereof in all such medicinal cases as need requires.

Give me leave to tell thee, and that truly, that there

is not a better foundation for the whole ſtructure of Medicine, then what lies hid in the *Electrum*. Albeit I do not deny but that (according to what I write in my other Books) there lye hid even in other Mineral things great ſecrets, but then they require a longer and greater labour, and beſides 'tis more difficult to uſe them aright, eſpecially for the unskilful; for if ſuch make uſe of them, there accrews more hurt then good thencefrom.

For theſe reſpects therefore, it is not laudable for every Alchymiſt to exerciſe the Medicinal Art, if he bee ignorant thereof. It would be expedient that, as to this, ſome let and bar were here inſtituted, that ſo an inhibition might be impoſed on ſuch putatitious, imaginary Phyſicians. For my part, I'le not bear their blame, nor acknowledg them for diſciples, ſeeing they follow not the truth; but account of them as notorious deceivers, and ſloathful Loyterers, ſuch as ſnatch the bread out of the true diſciples mouths, and of ſet-purpoſe hurt men, eſteeming neither Conſcience, nor Art. But in our ſaid *Electrum* prepared, there lies ſo great a virtue of Curing men, that there cannot be found a more certain and more excellent medicine in the whole world.

Indeed the Galenical Triacle-ſelling Doctors do call it Poiſon, and oppoſe it, not knowingly, but out of pride and meer fooliſhneſs. I my ſelf do likewiſe grant, that in its preparation it is a poiſon, and as great, or greater then that of the Tyrian Serpent, or Adder, that is put into Triacle; but that it remains poiſonous after its preparation, that is as yet indemonſtrable: for though to ſome blockiſh brains it be incomprehenſible, yet doth nature alwaies tend unto its perfection, and it may therefore be much rather brought to that paſs by convenient Arts, then alone. But I'le grant yet farther, that after its preparation, it is a greater venome, and more vehement then afore; but yet 'tis onely ſuch a venome

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as is so directed, as to seek after its like, and to find it fixed and other incurable diseases, and expell them; not in such wise, as to suffer the Disease to be operative, and so hurtful, but 'tis, as it were, an enemy to the disease, and attracts to it self the like matter, and radically absumes it; and it doth so wash, even as Soap scoureth off the spots in foul cloaths, and together with the said spots, doth it self also go off, and leaves the cloaths purified, unhurt, clean, and fair.

So then, this venome (as thou calleſt it) hath a far other and better efficacie then thy *Axungia*, which thou art wont to make use of, in the cure of the French disease, and which thou oftner anointest withall, then the Currier doth his skins. For this *Arcanum* which lyes hid in this medicament, hath in its self a well-proportioned, well-prepared, and excellent essence; such as admits not of any Comparison with other poison, unless you apprehend me according as my self said before; and it is as much different from thy *Argent vive*, which thou anointest with; and from thy Precipitate, as to virtue and efficacy, as the heaven is from the earth. 'Tis therefore called, and indeed is a Medicine blessed by God, and is not revealed unto all; for 'tis much better corrected then those mucky, dirty medicaments that the slow-paced Doctor hath in his gown, or hath filtred through his double Strainers, or Fools-bag: Furthermore, this blessed Medicine hath thrice greater force and operative virtue in all diseases, whatsoever name they are called by, then have all the Store-houses and Shops thou ever sawest. But now I attained not hereunto by idleness, sitting still, and sloth, nor did I find it in an Urinal; but by Travelling, and as thou termest it) Wandring: I perceived that if I would indeed know, and not conjecture onely, 'twas necessary for me to learn by much diligence and labour. But as for thee, thou suckest thy Medicine and Art out of the old Mat-

treſs, or Pallet, old Cuſhion, or Couch, wherein the Necromantick Old Wife ſitteth; 'tis ſhee who hath inſpired thee, and hath covered thy Cœleſtial Intellect with a *Blew Cap* for Medicine: It doth not therefore at all repent me of my Journyings, for I ſhall continue to be thy Maſter, and trace the ſteps of *Machaon*, which ſpring forth from the *Light of Nature*, even as a flower doth by the heat of the Sun. But that the Work I have intended may not be retarded, and be left imperfect, wee ſhall go on to obſerve how the procedure is to bee made, and what virtue and property Medicinal Nature hath given to this Philoſophical Stone, and how it may be brought to the end.

The Reſidue of the Preparation follows.

Thy *Electrum* being deſtroied, as aforeſaid, if thou wouldſt make a farther progreſs, and arrive to thy wiſhed end, Take the deſtroied and flying-made, or Volatilized *Electrum*, as much of it as thou haſt a deſire to perfect, and put it in a Philoſophical Egg, and ſeal it excellently well, that nothing may evaporate: Let it ſtand ſo long in an *Athanor*, until it doth of it ſelf, without any addition, begin to be reſolved from above; in ſuch wiſe that there be an appearance of, as 'twere, an Iſland in the midſt of that ſea, the which doth day by day grow leſs and leſs, till at laſt it be changed into the blackneſs of Shoomakers-black, or Ink: This black is the Bird which flies without wings by night, the which even the firſt cloeſtial dew hath by a perpetual Coction, and aſcenſion, and deſcenſion, tranſmuted into the blackneſs of the head of a Crow, the which doth afterwards aſſume the Peacocks tail, and then gets the feathers of the Swan, and laſt of all, receiveth the higheſt Redneſs of the whole world; the which is a ſign of its fiery nature, by the which fire it expells all the Acci-

dents

dents of the body, and cherisheth the cold and dead members.

Such a Preparation as this is done (according to the saying of all Philosphers) in one onely *Vessel*, one *Fornace*, one *Fire*, the *vaporous Fire* never ceasing.

So then, that Medicine is as 'twere Celestial and Perfect, or at least may be made a more then perfect Dor *Medicine*, by its own proper Flesh and Blood, and by its internal Fire, produced and turned outwards, as was spoken of but now, whereby both all the defilements of Metals are washed away, and by which also the hidden parts of Metals are manifested: For that same More-then-perfect Medicine, can do all things, it penetrates all things, and infuseth, or pours in health in that very selfsame time when it expels the Evil, and Disease. Therefore there's no Medicine in the Earth that is likeit. Herein then exercise thy self, and be strong, for this is itwhich will bring thee praise and glory; neither wilt thou be an imaginary, but a knowing Physician; yea, thou wilt be even constrained to love thy Neighbour; for such a Divine *Arcanum* cannot be perceived or understood by any one without Divine Assistance, nor its vertue, for 'tis unspeakable and infinite, in, and by which the Omnipotent God is to be known.

But know, that there's no Solution made in thy *Electrum*, unless it hath perfectly run through the Circle of the *seven Spheres* thrice; for this Number becomes it, and this Number it must fulfil: Give heed therefore to the Preparation, for 'tis the cause of Solution, and to the glorified, destroyed, and spiritualized *Electrum*, use the *Tartarizated Arcanum* to wash off the superfluities which hapned in the Preparation, least you labour in vain: But yet notwithstanding, nothing of the *Arcanum* of *Tartar* will remain there, but yon are to proceed with it onely circularly, according to the aforesaid Number; for so it easily becomes of it self in the Philosophical Eg,

and

and Vapour of the Fire, a Philosophical Water, the which the Philosophers call a Viscous Water: It will also coagulate it self, and represent it self in all colours, and at last be adorned with the highest Redness.

I am prohibited to write more plain of this Mysterie, it is at the Dispose of the Divine power; For this Art is most assuredly the Gift of God, and therefore all men cannot understand it, God bestows it on whom it pleaseth him, nor will he suffer it to be forcibly wrested out of his hand, but will alone have the Honour herein: Whose Name be blessed for evermore: *Amen.*

Now follows the use of the STONE.

'Tis likewise expedient that I write of the *use* of this Medicine, and its Weight: Know therefore, that the *Dose* of this Medicine is so little and small, that it is scarcely credible, and that it must be taken onely in Wine, or the like; but however taken, it must be of the very smallest Quantity, because of its heavenly force, vertue, and efficacy; for it is onely for this end manifested unto man, that so no imperfection may remain in Nature; and it is so provided and predestinated by God, that the Virtue and *Arcanum* thereof may be produced by Art, to the intent that all creatures may be constrained to be profitable unto man, as being Gods Image; but above all, that the Omnipotency of God may be made known. He therefore that receiveth his understanding from God, to him shall this *Medicine* be given: But the ignorant *Galenical* Drone will never be able to comprehend it, but rather loath and abhor it; for all his Works are Darknesses, whereas this Work doth operate and act in the Light of Nature. Thus in few, but true words, hast thou the Root of all true *Medicine*, and its Original, such as no body shall pluck from me; no, though *Rhasis* with all his foul off-spring be staring-

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mad, though *Galen* be as bitter as Gall, and *Avicen* gnasheth his teeth, and *Mesue* lyes largely, yet it will be too high for them all, and *Theophrastus* will stand firm in the truth: Whereas on the other side, the maimed works of the *Apothecaryes*, and the smearings of the *Physticians*, together with all their pomp and foundation, will tumble down.

One thing more 'tis convenient for me to speak, because my present Writing will seem obscure to many: thou wilt haply say, *My Theophrastus, thou speakest too briefly and intricately unto me, I know not thy kind of speaking, and how rightly thou declarest thy things and Arcanaes, this Writing of thine will not profit me at all.* Herero I answer thus: Pearls belong not to Swine, nor a long tale to a Goat, for Nature would not give it them; therefore I say, He to whom God will vouchsafe it, he shall find sufficiently, and more then enough, yea more then he hath been desirous of.

I write these things for an entrance and beginning, follow thou on prudently, neither shun thou study, labour, or the Coales: Let not the bragging praters seduce or hinder thee, nor turn thee aside from that diligence which is requisite, for by perpetual *Meditations*, are many fruitful & profitable things found out: Wherefore accept of what I give thee in good part, and apply thy self to make use of the Fountain, so shalt thou have no need to drink out of the pits of the Philosophers, nor shalt thou have any thing to do with the dead-buryers, but shalt be able to serve thy Neighbour well, and bring praise and honour to God: He that is a master of Hares-dung, even so let him remain, with him is neither help nor counsel. These things I was willing briefly to set down in this my little Book of the *Philosophers Stone*, least men might imagine that *Theophrastus* cures many Diseases by Diabolical means. If thou followest me aright, thou shalt do the same, and thy *Medicine* shall be

like unto the Ayre, which pierceth through all open things, and is in all things driving forth all fix Diseases, and immixing it self Radically, whereby health may succeed in the place of the Disease: For out of this Fountain doth *True Aurum potabile* abundantly flow, nor can better be any where found.

Accept of these Instructions as a faithful Admonition, and do not reject and vilifie *Theophrastus* before thou knowest what he is: I am unwilling to set down any thing else in this Book, though it would have been necessary to say somewhat of *Aurum potabile*, and to speak of the Liquor of *Sol*, philosophically: But I shall onely hint at these things, the which if they are but rightly prepared, are not to be contemned in their virtues: But because my other Books do treat much and declare sufficiently enough as to these things, *viz.* What a true Physician ought to know, I will even here forbear, hoping that this little Book will not be altogether fruitless, but rather be a sufficient Counsellor to the sons of Learning. *The Lord bestow his Grace for his Own glory and honour: Amen.*

Paracelsus *his way of Extracting* Mercury *out of all* METALS.

TO extract a *Mercury* out of Metalline Bodies, is nothing else but to resolve them, or reduce them into their first Matter, that is, into *Running-Mercury*, *viz.* such a *Mercury* as it was in the *Centre* of the *Earth*, before the *Generation* of *Metals*, *viz.* a moist and viscous

Vapour,

Vapour, containing in it the *Mercury* and *Sulphur* of Nature invisibly, which are the principles of all the *metals*, such a *Mercury* is of unspeakable Virtues, and possesseth Divine Secrets.

This *Reduction* is made by a *Mercurial Water*, which neither *Iohn de Rupescissa*, nor others, what ever boasts they have made thereof, ever knew: It is therefore by much diligence to be known, and to be handled or improved with unwearied Labour. On this wise therefore is the said *Mercurial Water* to be *prepared*.

Take Mercury seven times sublimed, with Vitriol, Salt-nitre and Allum, three pounds.

Of Sal Armoniack clear and white, thrice sublimed from Salts, one pound and an half.

Both of them being ground together, and *Alcoolizated*, sublime them in a *Sublimatory* in *Sand* for nine hours: Let all cool; then take off the *Sublimate* with a Feather, and sublime it with the remainder, as before: Repeat this operation four times, until it will sublime no more, and the *Masse* remain black in the bottom, and flowing like to wax: cool it, and take it out, and grind it again, and put it in a Glass-Dish, and imbibe it oftentimes with the Water of *Sal Armoniack*, but let it be the *prepared Water*, and let it *Coagulate* of its own accord, and then again imbibe it, and dry it, even till nine or ten times, until it will be almost no more coagulated. Then grind it subtilly upon a Marble, dissolve it in a moist place, into a fair Oyle, the which you must rectifie by distillation in Ashes, from all fece and residence. Diligently keep this most chief and principal Water, of the which----*Take* eight Ounces, and put thereinto one Ounce and a half of most purely mundified Leaves or Plates of the best *Sol* or *Luna*, set it a digesting in hot Ashes, in a shut Glass, for eight hours: Thou shalt see thy body in the bottom of the Vessel, transmuted into a subtile *Vapour*, or *Mercury*: The Solution being made

made of the whole Mercurial water, ſeparate it from the firſt Matter by Sublimation in an Alembick, with a gentle fire, and keep it in a glaſs veſſel diligently. By this means ſhalt thou have the moſt true Mercury of a body, the uſe whereof in deſperate Caſes (provided it be wiſely uſed) is miraculous, and cæleſtial; and therefore not to be revealed to the unworthy.

The Sulphur of Metalls, by Theophraſtus.

The *Sulphur of Metalls* is an Oilyneſs extracted out of them, the which is endued with abundance of virtues for the health of Man. One Sulphur is extracted out of Metalls afore they have endured the fire: as for example, Out of golden, or ſilver *Marcaſites*, &c. according to the nobility of the Mineral, ſo is the Sulphur noble and excellent. So likewiſe out of the Mineral of a *Marcaſite*, and *Cobolt*, each as its nature and propriety is.

The more common way of the extraction thereof is this: *viz.* You muſt take Vineger excellently well diſtilled, ſuch as hath ſtood for 24 hours upon a *caput mortuum* of Vitriol, Salt Nitre, and Allum diſtilled, and been diſtilled by an Alembick thencefrom. This, I ſay, muſt thou powr upon the pulverized metalline body, in a glaſs that it may overtop it ſeven fingers, and ſet it to digeſt in a Horſe-belly for nine daies: then take the coloured Vineger, and diſtill it in aſhes, even to the Sulphureous oil, the which you muſt rectifie in a B. or at the ☉, ſo ſhalt thou have a moſt true Sulphur of the metalline body, the which thou muſt rightly make uſe of according to thy diſcretion. An extraction may likewiſe be made by a ſharp and well-depurated *Lixivium*. But theſe other Sulphurs are not ſo profitable, as to the inward uſe of the body, becauſe of the *Alkali* of the Aſhes, out of which we make a clavellated gnawing Salt:

Salt: and because of the *Calx*, or Limyness which such *Lixivium* are made withall. The Sulphur that is thus extracted, may be washt with sweet water, and be Precipitated: but the digestion afterwards requires twice the time.

The *Lixivium* also is to be rectified by the sublimation thereof frō all terrestrial residence, lest that such Sulphurs being incorporated with it become corrosive, to the destruction of the sick: the which to prevent, the said separtion is to be made. And so much concerning the Crude Sulphurs.

But now as for the melted and depurated Metalls, you may extract their Sulphur too: There is not given a more certain, a more noble, and better way, then by the water of Salt, or its Oile prepared on such wise as I have evidently described in my books of Alchimy: for such a Water doth fundamentally and radically extract out of all Metalline bodies, their natural liquor, or Sulphur, and most excellent *Crocus*, as well for Medicinal, as for Chymical operations: it resolveth and breaketh every mettal, bringing it out of its Metalline nature into another, according to the different intention and industry of the workman.

The Crocus, *or Tincture of Mettalls.*

The *Crocus* of Metalls is four-fold; *viz.* the *Crocus* of *Sol*, *Venus*, *Mars* and *Chalybs*: that of *Chalybs*, or Steel, is the better, 'tis extracted by Reverberation, or Calcination, reducing the said bodies into a powder. So Iron filed is consumed by Rust: the Consumption of the Rust is made by the inhibition of those things which cause Rust, and by a decoction extracting the colour of the Rust.

Take old Vrine powred off from its residence, *viz.* some Cups of it, in which dissolve three handfuls of Salt

Salt ground; ſtrain it, boil it, and ſcum it well: Herein again diſſolve an handful of Vitriol beaten, and two Ounces or three of *Sal Armoniack* beaten, and ſcum it again very well: With this Liquor imbibe the filings, and boil them until they are pulveriſable; the which powder you muſt reverberate with a ſtrong fire, continually ſtirring it with an Iron rod, until it paſs from one colour to another, and at laſt into a moſt lucid Violet colour; out of which thon maiſt eaſily extract the Tincture by ſpirit of Wine, or diſtilled Vineger, and by the ſeparation of the Elements gather the abſtraction left in the bottom of the veſſel, with which thou maiſt effect wonderful works, as well within the body, as without.

As for the making of *Crocus Veneris*, do thus: *Take one pound or two of the beſt Copper-ruſt, or Verdigreaſe alcoolizated; powr thereto plenty of diſtilled Vineger, and ſtir it well thrice every day. Pour off the colour'd Vineger gently, and totally ſublime, or diſtill it in ashes, even to a dryneſs: Let this powder be afterwards waſhed nine times with warm water from all the ſharpneſs, and be dried;* ſo ſhalt thou have the prepared *Crocus* of *Venus*, or the *Flos* of *Braſs*; out of which thou maiſt, if thou wilt, eaſily extract an Oil, according to the precepts delivered in the great Chirurgical work, where alſo its uſe is explained.

The *Crocus* of ☉ is to be extracted by the water of Salt, by which the Metalline nature thereof or Malleation, is broken, the reſidence is to be waſhed with hot water, and the *Crocus* to be extracted with ſpirit of Wine, the which being again ſeparated, the *Crocus* will remain in the bottom; the which by elevation, by the degrees of fire, in five times ſublimation, is changed into a Liquor, or the moſt true Quinteſſence of *Sol*. With this thou maiſt perform miraculous things: but hereto is required not a putatitious, but an induſtrious and skilful Artiſt.

FINIS.

Theo-

Theophraſtus of *Hohenheim*, OF THE *Virtues* of the *Members*,

The Firſt Book treats of the Vertues *of the* Spiritual Members.
The Second, of the Vertues *of the* Inward,
The Third, of the Vertues *of the* Outward Members.

The Firſt BOOK. *Of the* Vertues *of the* Spiritual Members.

CHAP. I. *Of the* SPIRIT *of* LIFE.

THE *Spirit of Life* is a Spirit planted in all the *members* of the *Body*, whatever Diſtinction they are denominated by: It dwelleth in them all, and in each of them, and is the One, or ſole *Virtue* of them all, promiſcuouſly. 'Tis it that is the ſupreme and moſt noble Grain, by which all the whole *members* live: But according as 'tis extended or diffuſed, ſo doth it become various,

various' answerable to its various Seats: For in the Heart it is so acted, as to assume the Virtues of the Heart, which property it is not fraught with in the other *members*: So likewise in the *Liver* it gets the *virtues* of it, and performs that Office there onely, and not in the other parts. The like is to be judged of the *Marrow*; but although that these *Virtues* are either perceptible, or not perceptable; yet the *virtues* of all the *members* are uniform, nor are they any otherwise to be understood then thus, *viz.* That the *virtues* of the *Heart* do in some sort onely differ from those of the *Bones*, whereas the *virtues* are but One notwithstanding: For the *Virtues* that sustain and conserve the *Bones*, are not weaker then those are which refresh and strengthen the *Heart*; for there's as much of importance scituated in the *Bones*, as is in the *Heart*: So in like manner the *virtues* of the *Spirit of Life* in the *Brain*, are not of more excellency then those in the *Marrow*: And although by reason of the use and necessity of that in the *Brain*, the contrary seems true, yet the necessity of the *Marrow*, is as much as that is of the *Brain*, and the *virtues* of them both are alike.

The like consideration is to be had of all the *members*, of the which though some seem worthier then other some, yet 'tis but one onely *Spirit of Life* that is the *Governor*, the *Virtue*, the *Efficacy*, and *Operation* of them all.

CHAP. II.

THE *Spirit of Life* ariseth from external *Causes* or *Generations*, and not from *Natural*, according to the Flesh; For as the Generation of the other *members* is twofold, so the Generation of the Spirit is simple, and is united with the *body* and the *members*, as we have said: this likewise is the cause why (as in reference to its own *Virtues*) it cannot be strengthened, unless the *members* them-

themselves be healthy and strong; for by how much the stronger, healthier, and chearfuller a Member is by nature, by so much stronger and more refreshingly doth the spirit shine forth: And therefore we must not by any means attempt to conserve, strengthen, and advance it as 'tis a *Spirit of Life*, but onely thus, *viz.* by conserving and strengthening the *members* (which have their birth from Nature, in their first Integrity, and Original Healthfulness; this being done, the *Spirit* doth in it self become more enlarged, and more strong: But yet there is One thing that appertains to the *Spirit* onely, and 'tis this, *viz.* That it be occupied in the *Open Passage*, and kept unstopt: Concerning which *Oppilation* or stopping if it chance to happen, we will here annex a peculiar *Treatise*; then after we have so done, we will annex two little Books of the *Members* that govern themselves, as shall anon follow: You must therefore know, that the *Spirit of Life* may be so stopped, that unless the *ways* and *pores* of its passages be opened, it may be strangled; for the second Generation is nothing else but a *Vapour* and the *Spirit of Life* lives in us, in the form of a *Vapour*, as the Nature of the *second Generation*, which is made without Nature, (or Externally:) therefore the *Pores* are to be immediately opened, even at the very beginning, *viz. In the Marrow, in the Flesh, in the Veins, in the more principal Members, in the Bones, in the Ligaments, in the Nerves, in the Joints, in the Bladder, in the Diaphragm, in the Matrix, in all the members*, none excepted; for the *Spirit* is likewise placed in the *Brain* as well as in the *Flesh*, and passeth through the *Brain* upwards, & downwards, and penetrates the *Pia Mater*, and *Dura Mater*, and runs through the Heart and its Case, and the Chest of the Gall, and the Regions of the Reins, and the Centre of the Bladder, and possesseth as wel the place that is empty, as that which is full.

CHAP.

CHAP. VII.

WHereſoever therefore, the *Spirit of life* cannot penetrate, there a Diſeaſe is ſtirred up; for if it be ſtopped, there ariſeth a Putrefaction, degenerating into an Exulceration, for there it dyes in that place; But now, that which is dead, doth putrifie, and make an Vlcer, according to the Nature of the Member, which the Diſpoſition (or effect) is in; for if the *Vlcer* be made in the principal parts, it cauſeth death. From the *Oppilations* of the *ſpirit of life*, do proceed *Feavers*, *Apoſthumes*, *Pleuriſies*, the *Iaundice*, *Vlcers*, and whatſoever ſeizeth on the body with a *Feaverish Fit*, as the Plague, and the like; the cauſe hereof is this: The *ſpirit* foreknowing its ſuffocation and death, doth firſt ſhake the whole body with horror, whiles it is as 'twere congealed; then afterwards if it be reſolved, heat and inflamation prevail: I do here except thoſe *Feavers* that produce more *Paroxiſms* or *Fits* then once, as the *Quotidian*, the *Tertian*, and *Quartain*; and therefore (as I may ſo ſpeak) if it cauſeth Fits in the *Brain*, it ſtirs up the *Phrenſie*, *Madneſs*, and the like: If in the heart, it induceth the *Chorea viti*, or the Laughing-Diſeaſe, for it toucheth the Veins of rejoycing; and it often happens, that it procures Fits, according to a time, and hour, and year: But this the Regular Practice of Feavers and the Plague doth diſcover, *viz.* From what cauſes ſuch things come to paſs, the Spirit of Life is ſubject to influence, even as the body it ſelf to the Earth; for even as the Body eateth the Earth, and is it ſelf that which it eateth, and ſuſtaineth its Life from the Earth, even ſo likewiſe the Spirit of Life eateth of the ſuperior Influence, and is nouriſhed by the Element of the Fire, in which the four Elements do ſhine bright; For even as the Earth doth according to its fruits ſhine in the four Elements, ſo here do the influences

fluences alſo ſhine. There are therefore two *Practicks* to be ſet before us; the firſt is, *That the Influence may be ſo much conſerved, as is grateful and ſuitable to the ſpirit.* The ſecond is, *That the Body may be kept profitable to, and fit for the ſpirit*; this done, there follows the health of the body one way, as to the Spirit.

CHAP. IV.

Of the Influence of the Spirit of Life.

THE vertue of the *Spirit of Life* is extended, or enlarged by the *Stars*, and all the *Influences* of the whole Heaven, by which the *Firmament* is manifeſted, and 'tis like a cœleſtial, inviſible *Vapour*, with which it is united, even as Cold & Heat are, when a temperature is conſtituted and made of them: But if haply the *Stars* of the *Members* do at any time run croſs, corrupt, and cauſe Fits, then alſo that *member* of the *body* is vanquiſhed, and either ſtops the *Spirit of Life*, or doth vitiate and corrupt it in that ſame Place: But there can't be adminiſtred to this Evil, any other Remedy then a Receſſion from that Influence, and undergoing another: For the Opinion of the *Aſtronomers* concerning *Nativities* and *Aſcendants* is falſe and wicked: For example, Put caſe I am born under *Scorpio*, if now I ſubmit my ſelf to *Aries*, I am become of his ſtock, nor have I any commerce with *Scorpio* thenceforward: It is not therefore any longer my *Aſcendant* then whiles I ſubmit my ſelf thereto, even as I have treated thereof concerning *Nativities*.

The Place therefore, as to the Nature of the Firmament, is to be changed, nor is the *Aſcendant* or any Conjunction afterwards to ſucceed: So if I ſhould be born under ſuch an *Aſpect* as that I ſhould be hanged, and ſuch a like ſpirit of the Firmament ſhould be in me, (as

we know it delivered or written of *Humane Spirits*) if then I would hinder and annihilate this efficacie, I reject that Planet, and take to me another, and so the force thereof is broken. And although that that property, or nature, and kind remain, yet the effect doth not follow. But contrary wise it often happens, that an honest and ingenuous man becomes (under an evil influence) a thief; according as is written of *Spirits*, in the Treatise *Of the External Senses of men.*

CHAP. V.
Of Oppilations in general.

AS for the removing of the Stopping of the *Spirit of Life in general*, 'tis necessary that the spirit be preserved in its heat, so as it may be more strong and vigorous therein, the process whereof is this; *viz.* That it be made Diaphoretical; and constantly glow in its own essence, and continue in a full heat; the which is speedily done by this Receit: *Take Saffron, Ginger, and Triacle*, &c. *Extract their essence*, &c.

The Second BOOK.

Of the Virtues of the Internal Members.

CHAP. I.
Of the Virtues of the Heart.

THE Heart requires nothing els but corroboration of it self, when that which is adverse and contrary unto it

it is removed, for it is too weak of it ſelf alone to reſiſt and ſtrive with all thoſe evils which daily beſet and aſſault it. And therefore it muſt be ſuccoured by ſupplying remedies; for that member is the chiefeſt, and given to man for this end, and is implanted in his body, that it may continue him in his ſtability and vigour. But if any hurt, and diſſolution of ſubſtance poſſeſſeth any member, 'tis not to be thought that the Heart is appointed and ordained to turn it off: but that evil is to be corrected and removed by the help of Medicine; whereupon that Medicine ſeems to be eſteemed as another Heart. For the more diligent and acceptable care of a Phyſician, depends more on regiſtring and ordering the external heart, then the internal. For this, *viz.* the *Internal*, is not ſubject to the Phyſician, but the *External* onely. If therefore at any time the Internal Heart hath need of the External, 'tis wholly neceſſary, that (as we have ſaid already) it be applied unto, and conferred thereon; for there muſt not be onely a Cordial, and a ſimple Medicine adminiſtred, but it muſt be manifold: for 'tis fitting, that One [Medicinal property] do ſtrengthen the elemental powers, that another property do hinder a particular corruption, or putrefaction, that another property do divert and turn away other external accidents: therefore 'tis neceſſary that various virtues be congregated, or aſſembled into One Medicine.

The Recipe, *thus.*

Note here the Deſcription of *Aurum potabile*; *the Matter of Pearls, the Eſſence of Saffron, the Eſſence of Bawm, the Eſſence of Celandine, the Eſſence of Mace, &c.*

CHAP. II.

THe higheſt *Arcanum* of comforting the Heart, ſo as not to be hurt by any accident that may befall, and that its ſubſtance may not be ſuffocated, or depraved, is *Aurum potabile*, or *the Liquor of Gold*, and the *Matter of Pearls*, in the form of Oil, like *Balſom*: then next, the *Eſſence of Saffron, Mace, Corrals*, &c. The deſcription of the Gold is this: That the Gold be calcined into its yellowneſs by the Regal Cement of *Hell* and *Malch*; then let it be ſeparated from its impurity, and afterwards let it be permixed with the *Circulated water*, and be digeſted for twenty four hours, in a moderate fire, then the Oil will flow forth, which will ſwim on the top of the water; gather it, and drink it with *Aqua Vitæ*; nothing is more excellent then this: In like manner muſt thou proceed with Pearls, doing onely this; Add the *Calx* of *Cheb*, and *Cohobate* them with diſtilled Vineger, ſo long, untill they paſs into a Liquor: take likewiſe your Corralls, and reſolve them in burning Wine, permixt with *Hell*: if then you abſtract the burning Wine from the putrefaction, thou ſhalt have the Liquor of Corral. So likewiſe as for other diſeaſes that aſſault the heart by reaſon of the condition, or elemental humors, the Eſſences of *Saffron, Celondine, Mace, Ceſius*, and *Bawm*: the manner how to prepare them is this; *Firſt, take the beſt Saffron, cohobate in the beſt* Aqua vitæ, *hang it in a ſoft cloth, that it may not touch the bottom, and ſealing it with* Hermes *ſeal: this muſt be done by thee twelve times, and the Saffron will become an Oil of a moſt ſtrong odour.* Adminiſter one drop of this in the *Wine of Life*. This medicine is a moſt high refreſher and rejoicer of the heart in old men, in infirm, melancholy, and ſad men.

After the ſame manner muſt you proceed with Mace, onely

only you muſt go on in the *Cohobation* of it twenty four times; this Eſſence doth in ſome virtues exceed the *Saffron*; thou muſt *cohobate* the *Celondine*, *Bawm*, and ſuch like in themſelves four days ſpace: then afterwards ſeparate the pure from the impure, by ſtraining it: take away its Phlegme, and add thereto the *Wine of life*, and *Cohobate* it even to a Liquor; on this wiſe thou ſhalt operate with all Herbs that are to preſerve the Heart, and to comfort the Spirit of life.

CHAP. III.

Of the Virtues of the BRAIN.

AS there are two *Hearts*, ſo likewiſe two *Brains*: One is External, the other is Internal: The Nature of the Internal is *unchangeable*; that is to ſay, the *Brain it* ſelf cannot of it ſelf purge away the faultineſs that is in it; for as it is framed, ſuch doth it remain, nor is it changed: But if it be invaded by ſome external effects, or if that offending matter proceed from the *Body*, or from the *Spirit of Life*, that Effect is to be wholly caſt out by another *Brain*, which God hath implanted in the *Herbs*; nor do the *members* themſelves acquire a certain power whereby to fight againſt the Diſeaſe, and expel it, but themſelves remain quiet, and commit the wreſtling and chaſing it away, to the external *Brain*: If then this gets the victory, the *Internal Brain* grows well; but if it be maſtered, then the other feels the loſs: You muſt therefore know that *External Brain*, that ſtrives againſt all ſuch things as may annoy the *Internal Brain*: Of which kind are, the *Oyle* of ☽, the *Liquor of the Saphir*, of *Muſk*, and the *Liquor* of *Vitriol*.

CHAP. IV.

THE *Brain* is to be conſerved in its ſtrength, ſo as that nothing may endamage it, and that it ſelf may be wholly *Brain*: But if ſometimes any infirmity betide it, then the Hurts and Diſtempers are to be removed by the *External Brain*, that the whole *Brain* may remain: Of thoſe ſorts of *Brains*, one is the *Liquor of* D, and is thus made: Firſt calcine it, then cohobate it with the *Wine of Life* for ſeven dayes, ſo the Calx of D will be reſolved into a ſoft or clamming *Liquor*.

Digeſt this in a *Balneo* for a Moneths ſpace, then 'twill be reſolved, and be in the form of a *Green Liquor*: This is the higheſt *Arcanum*, by which the ſubſtance of the *brain* is cherished, and a new or extaneous *brain* implanted. Like unto this is the *Arcanum* extracted out of *Gilla*; on this wiſe, Diſtil the *Gilla* in an equal Weight of the *Wine of Life*, circulate it ſo long till it touch not the bottom: adminiſter it with *Falernum Wine*, or *Muſkadine*: It doth ſo powerfully ſtrengthen the *brain*, that no *Vertigo*, *Phrenſie*, or *Madneſs* can offend it.

The *Liquor* of the *Saphir*, and of *Muſk*, do the ſame, and is on this wiſe prepared; If the *Saphir* be reduced into an *Alcoadamantine* Nature, and be diſſolved afterwards by *Chybur* into its own powder, and the *Wine of Life* be added by ſix dayes *Cohobation* to this *Powder*, then at length the *Liquor* becomes *potable*, and heals the *Chæa viti*, or *laughing Diſeaſe*, and the *Madneſs* and *Phantaſie* of ſuch as incline to hang, or otherwiſe deſtroy themſelves: A like Medicine is extracted out of *Muſk*: It is to be decocted in a Cloath by the *Wine of Life*, into the form of a Juyce, like to *Storax*: Herewith is the *Vertigo*, the *Scotomia*, or running round of the Head, and whatſoever induceth a Swounding or Giddineſs,

Giddineſs, cured; as alſo the beginning of the *Falling-Evil*, *Madneſs*, and *Phrenzie*.

CHAP. V.

Of the VIRTUES *of the* LIVER.

THE *Liver* it ſelf of the Body, hath likewiſe need of an external *Liver* to ſuccour it: Neither is it ſuch a Warrier, and of ſuch a *Military ingenuity* or *capacity* as to be able to defend it ſelf. On this accompt theſe are called *ſpiritual members*, for no ſpirit goes a warring, but the body: But now the *Liver* onely, and of it ſelf is a ſpirit, but the fleſh thereof, which bears the Name of the *Liver*, that is a Member of the Body, wherein there is not ſo very much placed If therefore at any time the *Liver* is to wage war, then 'tis behoveful that ſome other certain thing do fight for it, that is to ſay, A certain Body that hath its proper Hands and Feet, with the which he produceth and employeth his Weapons againſt the corporal Diſeaſe; for if the body ſuffereth, it ſuffers materially: 'Tis therefore fitting that ſuch a like Medicine be applied, that ſo by this means *Matter* may proceed againſt *Matter*, and *Like* may act upon its *like*: Such a one now is this; *Take the Eſſence of Spodium.* Likewiſe if the *Liver* be broken or marred with an *Hypoſarcha*, then the virtue or property of it is thus: If with the *Iaundice*, its Virtue is *ſo*. If *Feavers*, then *ſo*. If with an *Apoſthume*, then is its virtue *ſo*, *&c.*

CHAP. VI.

THere is nothing more excellent, or conducible then *Cheiri* for procuring Healthfulneſs to the *Liver*, ſo that it receive no detriment, nor be hurt. The *Prepa-*

ration is this: Take *Cheiri*, and let it be ſublimed from its blackneſs into whiteneſs; this Whiteneſs is to be drunk with the *Wine of Life*: With this Drink the *Apoſtematical* Nature, and putrefaction of the *Liver* is removed, and all its corruption is amended, inſomuch that thenceforth it doth well digeſt, and rightly diſpence the Blood; nor doth it onely produce much, but ſuch as is good and laudable, and not ſo capable of being ſubject to any Diſeaſes. It doth likewiſe renew the old and exalete blood, and doth ſo amend it, as to cauſe even the *Leproſy* to vaniſh. The *Yellow Anthos* doth the ſame, if it be reſolved by the *ſpirit* of *Aqua vitæ*, ſo drunk, it heals all the faults and Diſeaſes of the *Liver*.

But the Liquor of *Alchaheſt* hath alſo a great power and efficacy of conſerving and comforting the *Liver*, and conſequently of preſerving it from the *Dropſie*, and all ſuch kinds thereof as ariſe from the defects of the *Liver*: The Proceſs whereof is this; It muſt be reſolved after its *coagulation*, and be again *coagulated* into a tranſmuted Form, as the *Proceſs* of *Coagulation* and *Reſolution* teacheth; For then if when it hath overcom its *like*, it becomes a Medicine for the *Liver*, exceeding all other Medicines: And verily, ſhould the *Liver* it ſelf be broken and diſſolved, yet this ſtands in the place of all the whole *Liver*, no otherwiſe then as if it had never been broken and diſſolved.

Whoſoever ye be therefore that ſet about the work of MEDICINE, 'tis needful that ye endeavour with your utmoſt diligence, the learning how to prepare the *Alcaheſt*, becauſe of the turning away, or hindring of the many Diſeaſes that ariſe from the *Liver*.

CHAP.

CHAP. VII.

Of the VIRTUES *of the* SPLEEN.

THE *Spleen* is like to the reſt of the Members, for it, it ſelf alſo doth no leſs then the reſt, admit occaſion of breaking of the body, & therefore hath need of having its *like* ſought out: Herein conſiſts its miſchievouſneſs, that it generates Hardneſs, ſtirs up *Feavers*, *Putrefactions*, *Oppilations*, and many more ſuch like.

But the Virtue and Induſtry conſiſteth herein, *viz.* That the *Spleen* of the Body be taken out, and an *External ſpleen* be immitted or implanted: For the Life without the *Spleen* is longer then with the *Spleen*; the which though it cannot be ſo ſpoken as in relation to the three aforeſaid Members, for their being in the body, is moſt highly neceſſary; yet notwithſtanding it is true, as to the *ſpleen*, for we can be conveniently without that. The whole Practick therefore is to be thus, *viz.* That we may live by the beneſit of the External, and not the Internal *ſpleen*, and that we root out the Internal, and radically conſume it.

CHAP. VIII.

AS for the conſuming and taking away of the *Spleen*, that's done by *Sutratar*, from the which ſeparate its Liquor without a Corroſive, by a Retort in a ſtrong Fire, then afterwards abſtract it five times; Let every *Cohobation* be rectified with the (*alias*, as in the *Dutch*) *Cohobation* it all with rectified *Wine* of *life*, & ſo let it be drunk: This doth throughly take away the *Spleen*, nor doth it leave any footſteps thereof behind it, and doth likewiſe conſume that which was to be digeſted by the

the *ſpleen*; it preſerves the whole body from Hurtfulneſs. The ſame *virtue* and *operation* is to be likewiſe found in the *Feces* which the *Wine of life* is ſeparated from; the like Efficacy is alſo planted in *Caſa*: It is to be macerated in *Oyle Olive*, and to be afterwards mixed with one pound and a quarter of *Opopanax*, let it be diſtilled in an Alembick: this Oyle anointed upon the Region of the *Milt*, takes away all the *ſpleen*; being yeerly uſed, it removes all Diſeaſes begotten by the *ſpleen*: But yet being uſed by a more accurate order, it doth thoroughly take away and conſume the *ſpleen*, and remove its Griefs, Diſeaſes, and all its Hurts.

CHAP. IX.

Of the VIRTUES *of the* REINS.

THE beſt comforting of the *Reins* is to be in thoſe things which are *Reins* outwardly, as thus: the interiour *Reins* are to be aboliſhed and taken away, and be rendered like to the *Spleen*, and then at length the virtue of the *Reins* will be intire, if the Operation of them ſhall be ſlain; For they do by their Operation produce the *Lithiaſis*, *Stone*, *Sand*, *Diabetick*, and many other ſuch things; but the Operations of them being dead, and that other Eſſence be therein, none of thoſe Diſeaſes remain, but the virtue of the body is good and ſtrong, and both its Old Age and its Youth is ſound, nor is it invaded by any of thoſe Diſeaſes which would happen to them, *viz.* the *Reins*, were they alive, and remaining.

CHAP.

CHAP. X.

BVt that the *Reins*, which make more for chaſtity then do the *Teſticles*, may be removed, you muſt know that they may be taken away without any hurt: And as for the damage that may follow upon their being taken away, it doth not at all pertain to the reſt of thoſe paſſages which run through the *Reins* themſelves; for their Matter and Life remains, but their Nature and Operation is taken away: And this is done by *Aroph*, the which by diſtillation in Bread, is reduced into a Liquor, and is to be ſo drunk: this Drink takes away the Evil which the *Reins* beget.

CHAP. XI.

Of the Virtues *of the* GALL.

THE higheſt felicity and virtue of the *Gall* is, that it be materially taken away and conſumed; for ſo there will not be generated thoſe chollerick Diſeaſes, the *Chollick*, *Iliack*, and ſuch like, the *Contractures*, *Tremblings*, and other ill effects of the *Ventricle*; for theſe parts do nothing elſe but deſtroy that which the profitable Members have built up; But the Phyſicians are ignorant that the *Gall* is nothing profitable; for they aſcribe unto it great Vſe and Honours, when as there's no cauſe; for this is a ſuperfluous Member in Nature, and is like a Monſter; for indeed there's nothing ſo good and ſo pure, but that *Tares* and *Cockle* are ſown therein; ſo likewiſe the *Gall* and its like Member, is the *Tare* or *Darnel* of Nature, and hath inſinuated it ſelf next to the good, not for the conſervation, but for the deſtruction of the body.

CHAP.

CHAP. XII.

THE proceſs of ſo conſuming the *Gall*, as that whatſoever thereof is unprofitable, may be aboliſhed, is this, *viz.* that all the Diſeaſes ariſing from the *Gall*, be removed, and that neither any anger or ſickneſs be induced therefrom henceforth. And this is obtained by *Rhubarb* on this wiſe: *Take Rhubarb* and the Flowers of *Cheiri, ana*, and extract the Liquor of *Cheiri*, as we ſaid before, and extract it out of the *Rhubarb* after the ſame manner, as you did out of the *Anthos*; mix theſe two together, and then add as much *Wine of life*, the which when thou doſt adminiſter, ſo do as firſt, as to cauſe the Anger to be appeaſed, then afterwards the Diſeaſe, if any be from the *Gall*; then after this a thirſtineſs invadeth.

With this the *Gall* diſ-appears, and goes away; then at laſt doth *Health* follow more profitable then the former.

CHAP. XIII.

Of the Virtues *of the* LUNGS.

THis is the beſt virtue of the *Lungs*, *viz.* that it remain in its own Matter, and that nothing be put thereunto, but that it act, and be ſolely and alone without any thing adjoined thereto; but now it is more movable then all the other parts of the body, the which it hath from the force and virtue of the *ſpirit of life*; therefore Reaſon and Vſe informeth, that this is to be comforted chiefeſt of all, and 'tis accompliſhed by ſuch things as make all the Members ſound, for thus even the *Lungs* will be alſo whole: But to avert ſuch Fluxes thereto as are more then fitting, wee'l delivet the following Medicine: And here 'tis equally as well to be obſer-

obſerved, that the other Members are to be conſerved ſound, leſt an occaſion of death be given.

CHAP. XIV.

AMongſt all the Medicines profitable for the *Lungs*, there's none that excels *Chibur*: therefore let *Chibur* be taken, and be mixed with two ſorts of *Calxes* and *Minerals*, and be ſublimed thrice, and give thereof to the ſick.

This takes away all the evils of the *Lungs*, encreaſeth and doubles its ſtrength; and ſo is a *Balſom* of the *Lungs*, and of the whole *Breaſt*, a more potent then which is not to be found in all the virtues of things, nor is there any thing in which more of the external *Lungs* is to be found, then in *Chibur*, as we have ſaid.

The End of the ſecond Book of the Virtues of the ſeven Internal Members in the little World

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These other Books are not come to light, *Viz.*

The third Book of the Virtue of the External Members.

The fourth, of the Virtues of the Members of the Chaos.

The fifth, of the Four Elements, how they are defended.

The ſixth, of the Three Eſſences of which Nature is compoſed, and how they are conſidered.

BITISKIUS *his Epiſtle to the* READER.

FRiendly Reader, I have here need again to forewarn thee that theſe Books, according as the Author hath diſpoſed, and begun to write them, are not to be found with the two former Books, becauſe haply he had not finiſhed them: An-

the

this may be conjectured out of the Original; for 'twas written with an hasty Pen, so as onely to exhibit or discover the face of the first delineation, or rude Pourtraicture, and Rhapsody. But these following Titles, together with the beginning of the Fifth Book, because they were found in the same Papers with the two first Books; they are here placed for this reason, That an occasion might be administred thereby to the studious Inquirers of a nearer attaining the mind of the Author: And whereas there's good reason to suppose, that this small Book of the three first Essences, is the Sixth here inscribed; 'tis here annexed to the rest, for that reason. 'Tis but just in thee, therefore, Reader, to enjoy these present things with a contented mind; and not to complain, and be displeased, because of the things that are wanting.

The Third BOOK.
Of the Extraneous Members.

CHAP. I.
Of the Stomach, and its Coherencies.

The other Chapters are wanting.

The Fourth BOOK.

Of the Virtues of the Members of the Chaos, is not to be had.

The Fifth BOOK.
Of the four Elements how they are defended.

CHAP. I.

THe Elementary nature which is in us, besides the substance of the Members, and the other things which

which we have ſpoken of, have alſo their interpretations on this wiſe; *viz.* that we do alſo conſerve the four Elements in us, after ſuch a manner, as that the Element of the Fire doth not generate the Stone; or the Element of the Earth, the kinds of Puſtules; or the Element of the Water, the Dropſie; or the Element of the Air, the Timpany: for by the ſame means as they generate externally, do they alſo internally.

CHAP. II.

WHereas therefore thoſe four Elements are mixed in us, you muſt know that they are placed in the whole body, in that form or *ſpecies* of the four Humors. Two Elements lie in us externally, and two hidden, on this wiſe: The Aire and the Fire are the Fleſh and the Skin: the interior Elements, that is, thoſe that are placed in the hollow of the body within the Ribs, Brain, and Bones, are ſubject to the other Elements, *viz.* of the Earth and Water. The Inteſtines therefore, the Matrix, &c. are the Element of the Earth; the other members are the Element of the Water.

CHAP. III.

The reſt are wanting.

Of the three firſt Eſſences, out of which a thing Generated is compoſed.

CHAP. I.

EVery Generated or begotten thing, and every thing produced from its Elements, is aſſigned to three; *viz.*

viz. to *Salt*, *Sulphur*, and *Mercury*: out of these three is a Conjunction made, which Constituteth one body and united Essence. As to what appertains here to the Body, that is not spoken of, but the Internality onely of the body.

The Operation thereof is threefold; One is of the *Salt*, and this acts by Purgation, by Mundification, and by a Balsamick property, and other waies, and ruleth over that which tends to putrefaction. Another is of *Sulphur*, and this rules over that which is the overmuchness or superfluity of the other two, or is dissolved. The third is of *Mercury*, and this removes that which hath its tendency unto a Consumption.

As concerning these three, you must know what the form of each is; One is a Liquor, and that is the form of *Mercury*. Another is an Oilyness, and that is the form of *Sulphur*. The other is an *Alkali*, and this is the form of *Salt*. *Mercury* is without *Sulphur* and *Salt*: *Sulphur* is without *Mercury* and *Salt*: *Salt* is without *Sulphur* and *Mercury*; and by this means and way every thing abideth in its Potency. But as for those Operations which are found in permixt diseases, you must know, that the Separation of things is not perfect, but two are conjoined in one; as in the Dropsie, and such like. For those sicknesses are permixed, which exceed their juice and temperate humidity. So sometimes Mercury and Sulphur do take away the Palsey, because there's a concurrance also of corporal *Sulphur*: Or because there's some hurt in the next and neighbouring Confine. You are to consider, therefore, that every Disease may be either doubly, or trebly Commixt; and that is a Commixture of the Disease. Herein the Physician is to consider, when he makes use of a certain Simple; what the degree thereof is in Liquor, in Oil, and in Salt, and how it squares with the Disease of the adjoining, or neighbouring hurt. According as is that degree, so must

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the Liquor, Salt, and Sulphur be extracted and administred as need requires. So therefore, this short rule is to be heeded, *viz.* that One Medicine be given to the hurt, or annoiance, and another to the disease.

Chap. II.

Salts do purge, but yet various waies: Some purge by Stool, and of these there are two sorts; One is the Salt of the thing, and this disposeth to the Stool; the other is the Salt of Nature, and that drives forth. Without Salt therefore, no excretion, or casting out of superfluities can be done. Hence then it follows, that the Salt of the Vulgar is helpful to the Salts of Nature.

Some Salts do purge by Vomit; such a Salt is most gross, the which, whereas it cannot pass into digestion, causeth a strangulation in the stomach, upwards: some purge by Sweat, such a Salt is a most subtil one, for it closeth with the blood: the other purgative and vomitive Salts don't conjoin with the blood, and therefore they provoke not to sweat; and 'tis Salt onely that departs, or separateth. Some Salts purge by Vrine, for all the whole Vrine is nothing else but a superfluous Salt. The Excrement, or dung, is a superfluous Sulphur, but nothing of the Liquor departs, as superfluous out of the body, but abides within: On this wise are all the voidings of the excrementitiousness of the body; the Phlegm is expulsed by the Nostrils, by the Ears, by the Eies, and other waies, and all by the Salt. But now you are to understand, that this is done by the *Archeus*, from whom they derive their Operations, as shall be last of all declared.

Now therefore, even as there proceeds from the *Archeus* a Laxative Salt; that is to say, One purgeth the stomach, and comes from the stomach of the *Archeus*:

another purgeth the Spleen, because it comes from the Spleen of the *Archeus*: Even so is it likewise with the Brain, Liver, Lungs, and other members; for the member of the *Archeus* is the mover of the member of the *Microcosm*. You must know, as concerning the *Alcaly* and Salt, that it is various: One is sweet as *Cassia*, and is a separated Salt; which in Mineral is called *Antimony*. Another is an *Egar Salt*, as, *Sal Gem*: Another is sharp, as in *Ginger*: Another is a bitter Salt, as in *Rhubarb* and *Colloquintida*. Moreover you must know, that many *Alkalies* are begotten, as that of *Harmel*; many are extracted, as that of *Scammony*: many are coagulated, as that of *Wormwood*; all which is to be understood according to that which is to be considered of, and known in the Salt. Likewise some things purge onely by Sweat: some by consuming the diseases, and the like: for as often as there is a peculiar savour, so often is there a peculiar operation and expulsion: but yet there's no more then two kinds of working, that is, the Operation of the thing, and the extinct or quenched Operation.

Chap. III.

Sulphur Operates by drying up and consuming Superfluity, whether it be of it self, or of other things, it must be wholly consumed by *Sulphur*, provided, that it be not subjected under Salts. Thus a Medicine of Salts produced out of the Liver of the *Archeus*, is good for the Dropsie, to consume that which is putrefied and corrupt. But yet there's need, besides them, of the virtue of *Sulphur*, for the taking away of that same disease, to which those kind of diseases are subjected, as to their Originality: although every Sulphur is not able so to do. And 'tis so produced from the nature of an Element, that every kind of sickness, which the nature of th

the body begets, hath its contrary out of the Elemental nature, and this is done univerſally and particularly: therefore the ſeveral kinds of Diſeaſes are to be known from the kinds of the Elements: ſo the one is alwaies the ſign and manifeſter of the other.

The like judgment is to be had concerning ☿, it aſſumes that which hath not to do with Salt and Sulphur. From hence are made the Diſeaſes of the Ligaments, Arteries, Joints, Articles, and ſuch like: therefore in theſe Diſeaſes this One thing is to be heeded, that the Liquor of ☿ be taken away But the ſaid ſickneſſes are to be removed by thoſe things which ſhal ſeem ſuitable & beneficial unto each, which are demonſtrated by the ſpeciality of things in nature, and in Philoſophy, by the thing it ſelf, and nature, which for brevities ſake we here omit.

Chap. IV.

ON this account therefore, the Phiſician is to underſtand the three kindes of all Diſeaſes: One is of *Salt*, one of *Sulphur*, and one of *Mercury*: Thoſe of *Salt* are on this wiſe. *viz.* Every lax or looſe Diſeaſe is generated of *Salt*, as the *Flux* of the *Belly*, the *Dyſentery*, the *Diarrhea*, the *Lyentery*, *&c.* But that is *Salt* which lyes in its own ſeat: For every voiding of *Ordure* is cauſed by the *Salt*, both in ſound men, and ſick; One is the *Salt of Nature*, (*viz.* the ſound mans:) The other is a corrupted and reſolved *Salt*: From hence 'tis to be gathered, that even by *Salts* the Cure of it is to be perfected, in ſuch wiſe, that the *Salt* may again rectifie and ſeparate the reſolved *Salt* from the the Sound: then afterwards, the *Sulphureous* Cure follows, as being a kind of confirmation of the Operation of the *Salt*; for that doth bear rule over this, and is a ſpecial *Sulphur* out of the virtue of the *Archeus*, *&c.*

Furthermore, out of *Mercury* do all those Diseases arise that possess the *Arteries*, *Ligaments*, *Articles*, *Bones*, *Nerves*, *&c.* For the substance of corporal *Mercury* doth not bear sway or rule in other places of the body, but in the external Members onely: For the *Sulphur* doth mollifie and cherish the internal Members, *viz.* the *Heart*, *Liver*, *Brain*, *Reins*, &c. And Diseases of those are to be called *Sulphureous*; for a *sulphureous* substance is placed in them, an example whereof we may take from the Chollick, the cause thereof is *Salt* in reference to the *Intestines*, in which *salt* predominates, and begets many kinds of Chollick, *viz.* One kind if it be resolved; Another if it be too much hardened: For so it exceeds its temperature, and becomes either too moist, or too dry; thence it comes to pass that in the cure of the chollick the *humane salt* is to be rectified by the *Elemental salts*: But if any other *salt* be thereto joined, then of *sulphur* thou shalt esteem it an overwhelming of the *salt*, and not the cure of the Diseases of the Chollick. So likewise in *Mercurial* and *sulphureous* Diseases, a proper thing must be applied unto each, and not a *contrary* thing to a *contrary*; but a thing proper must be accommodated to that of its like nature; for the *Cold* doth not overcome the *Hot*, nor the *Hot* the *Cold*, in Natural Diseases; but the cure proceeds from that which hath generated both the *Disease*, and the place thereof.

Chap. V.

THE several kinds of Diseases are divided into various Boughs, Branches, and Leaves, but yet the cure is but one: For example, Consider a *Mercurial* Disease, and you shall finde that the *Mercurial Liquor* doth likewise pass into many *Branches* and *Leaves*; so 'tis in the *small Pox*, or *Pustules*, all the kinds thereof are under *Mercury*, for the Disease it self is *Mercurial*: Some

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French-Pox are under *Common Mercury*: ſome *Puſtules* are under a *Metalline Mercury*, ſome are under an *Ebony-wood Mercury*, ſome are under a *Mercury* of *Antimony*: The cauſe is this, *viz.* the *Mercury* goes to its proper *Branches*, and not out of order; 'tis needful therefore that the Liquors of *Mercury* be known, for he it is that heals that which his *ſalt* diſſolves. There's alſo another thing which is placed in it, *viz.* An *Incarnative*, and *Conſolidative Virtue*, according to the nature of the *Mercury*. But now this *mercurial Liquor* is manifold: In *metals*, the *Liquor* of Mercury is like a *metal*: In *Juniper* and *Ebony*, 'tis like *Wood*: In *Markaſites*, *Talx's*, *Chachymia's*, 'tis like a *mineral*: In *Braſſatella*, (or *Adders-tongue*) *Arſmart*, and *Serpentina*, (or *ſea-Plantane*) 'tis like an *Herb*: And yet notwithſtanding 'tis but one and the ſame Mercury which doth ſo manifoldly preſent it ſelf: As 'tis with *Puſtules*, ſo likewiſe is it to be underſtood of *Vlcers*, ſome of which are to be cured by the Mercury of *Arſmart*, ſome by the Mercury of *Arſenick*, ſome by the Mercury of the *Guaieum Wood*; the Phiſician therefore ought to know the tree of the Diſeaſes, and of the things ſuitable: ſome *Trees* there are of this ſort; theres one tree of *ſalt*, and it is twofold, *viz.* of *Rebis*, and of the Element; there's likewiſe a tree of *ſulphur* and of *Mercury*, therefore the *Phiſician* muſt be careful that he implant not two trees into one cure, but let him keep to the Rule, and know that a Mercury is to be given to *mercurial* Diſeaſes, *ſalts* to *ſaline* Diſeaſes, and *ſulphur* to *ſulphureous* Diſeaſes; that is to ſay, to every Diſeaſe let an appropriate Remedy be adminiſtred, as is convenient: For to ſpeak truly, there are but three Medicines, even as there are but three Diſeaſes: And therefore thoſe long circumſtances, and triflings or cavillations of *Avicen*, *Meſue*, and others, are to be cut off and omitted.

Chap. VI.

NOw therefore (after all this that we have hitherto spoken) that a Philician may carry about him a brief & facile compendium he must divide or place his Diseases under the Name of his Medicine, as we have made a beginning thereof in the aforesaid Diseases; and let him carefully shun to say, *This is the Iaundice* for such a speech is beside, or void of the Practise of *Art*, and every *Countrey Fellow* knows such a kind of *Art* as that: But contrariwise, thou shalt speak thus, *viz. This is the Disease of Lesolus*: For so thou shalt comprehend the Cure, Property, Name, Quality, Disposition, yea thy Art and Science in one word alone: For *Lesolus* cures the *Iaundice*, nor doth it cure any thing else save this Disease: By this means thou hast gotten thy self out of all Errors, and the cure is thus proved, *viz.* In *Lesolus* there is a most notable transparency of *salt*, which coloureth and figureth more excellently then a molten *Topaz*: Even so the *Iaundice* is (as I may so term it) a *diaphanous*, or *transparent Iaundice-salt*, (*of a yellow colour*) and hath need of being expulsed and thrust forth by its *like*. After the same manner the *yellow Orpment*, and the *salt* which makes the *Iaundice*, is the mother of the *Orpment* and *Lesolus*, but yet notwithstanding 'tis begotten of two mothers, *viz. Annual* and *Elemental*.

I do therefore perswade all men rightly and solidly to know those three trees, for he that knoweth not the seed of these trees, is drowned in meer Errors. Thus likewise you shall say, *This is the Disease of Gold*, and not say, *This is the Leprosie*, nor must any species of it be named: And thus to speak is truly Philician-like, and that on this account, Because this one Name only, doth sufficiently declare what cure thou intendest to apply in the *Le-*

prosie:

prosie: and thus to say, is much more then if thou should'st call it the *Leprosie*: So again, if I say, This is a Disease of the *Tincture*; A wise man will sufficiently understand that I both know how, and what a *Tincture* is, and how it *regenerates*, and causeth old age to become young. So again, if I say, This is a *Disease* of *Vitriol*: experience will declare this to be true, *viz.* that the sorts of the *Epilepsie* may be cured by the *Oyle* of *Vitriol*, or its *spirit*: The which very thing, albeit 'tis every where allmost confirmed by writing; yet seeing it doth appertain here to the *Theory* of my intention, what hurt is it to repeat it here? by what means the *Theory* is to be perfected: But in that I have comprehended these things *Theorically*, the cause thereof is this, *viz.* the especial *mean* out of which the former is deduced, together with the *Mysteries of Nature*, which have been hidden by the *Chimical* Authours, out of whom I do on just grounds prove and demonstrate my *Theory*, of both the one and the other *Originality*, *viz.* the *Elementall* in its production, and the *Annual*, alias, *Animal*, in its *Generation*, and from thence do I build the foundation of my *Theory*.

Chap. VII.

MOreover we may enquire from the *Theory*, out of what vertue *Incarnatives* are? They are out of ☿ onely, 'tis it that heals wounds; and *viz.* in a long time by the *Mercury* of *Rosin*, yet sooner then, *alias*, by the *Mercury* in *Mummy*; and again sooner then, *alias* by the *Mercury* in *Tartar*: So likewise doth it in *Ulcers*, some whereof are *Cancers*, *Estiohmena's* and *Eryspiles*: There are many such *Mercurial* operations or virtues in things *Elementary* and *Annual*, all found out by the experience of those who do understand what things *one* ☿ lies in, and what things *others*, *viz.* *Mercuries* lie in:

who likewise know how to prepare that *Mercury*, and to form one into a *Topaz*, another into a *yellow-sanders*, another into a *Ruby*, but each into its *exaltation*, in which it is most pleased.

And although indeed *Mercury* is but onely one, yet notwithstanding as the need of it is, so will it be produced: *We do therefore testifie in this place, that the virtue of* Incarnating *and* Consolidating *proceedeth from* Mercury *alone, in which there's neither* Sulphur *nor* Salt (*but it must be extracted and reduced into it pure* Liquor.)

After the very same manner is Sulphur *and* Salt *to be proceeded withal; and you must know the* exaltation *of them if you would obtain the name of a* Physitian, *and heal your sick* Patients *laudably.* Full well do I know, that *Porphyrius* will wonder to hear that the *Saphir* is a *Mercury*, and the Noble *Jasper*, so too, because he doth not see it, nor feel it with his hands; Who albeit he is not hitherto any wayes experienced, nor hath, ever set himself to learn any thing, yet notwithstanding doth dote and dream of I know not what.

Chap. VIII.

SO likewise, whence is it that *Ginger* is a *Diaphoretick*? 'tis because of the *Salt*, by the body whereof this is made so to be, (*alias*, out of which the body is made) But, that same is the virtue and power of the *fire*, by which the *Generations do boile up*, by which *there's a Generation of Ebullition*, (as is treated of in our *Philosophy*) and by reason of the *Ebullition*, it doth *open* and *unstop*, and reduceth or advanceth the *humours* of *Sulphur*, *Salt*, and *Mercury*, into the second third, and fourth degree of *Ebullition*: And according as it is constituted in relation to the fierinesse of the *Salt*, even so doth it kindle the degree; by which degree the *humidities* do distill forth, through the *pours*, and by drops. Hence also it

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is, that *Mundificatives* do cleanſe, meerly by virtue of the *Salt*, as *Honey* and other things; from whence it follows, that in *Honey* is placed the *Balſame* of *Salt*, by reaſon whereof it doth not putrifie; for *Balſom* is the moſt noble *Salt* that *Nature* ever produced.

The *Attractive* virtue, or property, is of a *Sulphureous Nature* or *Eſſence*, as is to be ſeen in *Gums*; They attract by reaſon of a *Sulphureity*. *Maſtich* is a *Sulphur* thus produced, and ſo is *Opoponax*, *Galbanum*, and others. Neither are you to believe this *Axiome* of the *Phyſitians*, *viz.* That it is the property of heat to draw, but you are to ſay thus, *'Ti the property of* Sulphurs *to draw or attract*, and this is moſt true: For hot things do draw there onely, where they are; that is, where they burn; but that which burns, is a *Sulphur*, but not *fix*, and therefore flies away; and this, *Gums* do perform. *Laxatives* do alſo draw from thoſe places in which themſelves are not, in the manner of a *Magnet*: But the cauſe why *ſalts* do alſo draw, is becauſe of the Impreſſion of *ſulphur*, in the *ſalt*; and becauſe of that it is *Coagulated* by the *ſpirit* of the *ſulphur*: and therefore it doth attract from thoſe places that are more diſtant from it ſelf; In like manner, *Repercuſſives* are alſo *ſulphureous*, be they cold, or green, or red, or whatever other manner they are of; for this is the *Nature* of a *Repercuſſive ſulphur*, it goes to the *Center*, and drives before it whatever moveable things it laies hold on. Nor is that true which they uſually ſay, *viz.* That 'tis the property of *Cold to repercuſs*; Alaſs! thoſe ſimple *Dwarfs* think to hold the *Fox* by the Tayl, when as yet, they have onely caught him by the *Arſe*.

He muſt be a ſubtile *Albertiſt* that would or can defend that *Rule* of theirs: But more at Large of this is ſpoken in our *Philoſophy*.

CHAP.

Chap. IX.

But as concerning what is requisite for us to know about *Comfortatives*, the explanation of the *Archeus* teacheth that, it being like to a man, and lyes hid in the four Elements; that is to say, there is but One *Archeus*, but it is divided into four parts: It therefore is the great World, and man is the lesser, and one is like the other; from that *Greater* proceeds the virtue of comforting; so that that which proceeds from the Heart of the *Archeus*, is the comfortative of the Heart, as Gold, the Emrald, Corrals, and such like. That which proceeds from the *Liver* of the *Archeus*, comforteth the *Liver* of the lesser World, and so consequently, 'tis neither *Mercury*, *sulphur*, nor *salt* that afford this so comfortative a virtue, but the Heart of the Elements giveth it, from this it is that it flows. In the Elements is a virtue and power that brings a tree out of a seed: And from the Element it self cometh that virtue by which the tree stands, is fastned, and abideth; thus likewise Hey and straw is strengthened externally, as is visible to the eye: the like strength is in *Animals*, by the benefit whereof they go, stand, and are moved, and so is it in the other Products.

Besides, there's another strength not visible, but that is a strength it hath in it self, by which that Body abides sound and strong wherein it is: But this is the spirit of Nature, which spirit except every thing hath, it perisheth: that spirit abideth fix in its body, and that same doth also comfort a man. So therefore, the virtue of the several members of the *Archeus*, floweth down into the lesser World, and that by the means of the Vegetables.

FINIS.

PARACELSUS
HIS BOOK OF
DEGREES, &c.

Theophrastus Bombast of *Hohenheim*, an Hermite; Doctor and Professor of both Medicine.

To the Studious of the Medicinal Art, Health.

WHereas of all Disciplines Medicine onely, as being a certain divine gift, is praised with the honorable title, and name of Necessity, *by the testimony both of Sacred Writ, and also of Profane; and whereas the number of Doctors that do at this day prosperously exercise it, is most exceeding small, it seemed good to recall it to the former praise of its Authority, and Credit: the which wee will purge and cleanse from the Dregs of the Barbarous, and from their most grievous Errors. We do not addict or bind our selves to the Precepts of the Antients, but to such onely, as partly from the* Indication *of the nature of the thing, and partly from our own labors, we have found out, and have by the long use and experience of the things, made proof of. For who knows not,*

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but that most of the Doctors in this Age, have (to the exceeding great hazard of the sick) most foully erred? because that they have anxiously adhered to the sayings of Hipocrates, Gallen, Avicen, and others, just as if they had been so many Oracles, proceeding forth out of Apollo's Tripode; and such, as from which it would be unlawful to depart even a fingers bredth. By these Authors we may doubtlesly be made most gallant Doctors, (if fates so favour) but not Physicians. 'Tis not Title, nor Eloquence, nor knowledge of the Tongues, nor the reading of many Books, (though those things are a comely ornament) that are to be required in a Physician; but an excellent and deep knowledg of Things, and Mysteries; which one bare knowledg, doth easily supply the room of all the rest. The Rhetoricians part is to be able, Eloquently to speak, and perswade, and to draw the Judge to be of his opinion: But the Physicians part is to know the Kinds, Causes, and Symptoms of Affects, and withall (by his piercing quick-sightedness and industry to apply Medicines, and to heal even all, according as the nature and occasion of every one requires. But that I may in a few words trace out to you the manner of teaching, but especially as concerning my own particular; know, that I being invited by the large stipend of the Lords of Basil, do (for two hours space, daily) publickly interpret, with most accurate diligence, the Books of both the Active, and also Inspective Medicine, both of Physick, and Surgery, (which said Books

my

my ſelf am the Author of) *to the great fruit and profit of the hearers: But yet I have not begged them from either* Hipocrates, Galen, *or any elſe, as the cuſtom of others is; but theſe of mine are ſuch as I have obtained by Labour and Experience, the chiefeſt Inſtructreſs: Therefore when I would prove any thing, Experiments and Reaſon, are* (*inſtead of Authors*) *my Spoke-men; Wherefore, honeſt Readers, if the Myſteries of this* Apollinean *Art are delightful to any of you, and that a love and deſire after them poſſeſs you, and that you covet throughly to learn in a ſhort ſpace of time, whatſoever pertains to this Diſcipline, come forthwith unto us at* Baſil, *and you ſhall find far other and greater things then I can deſcribe in theſe few Lines. But that my intention may appear the more clearly to the ſtudious; I am not aſhamed to put you in mind* (*by way of Example*) *that we do not in the leaſt imitate the Antients, as to the Account of Complexions and Humours, for they have falſly attributed to them, all kinds of ſickneſſes; Whence it happens, that none, or at leaſtwiſe a very, very few Doctors have even at this day exactly known, the* Diſeaſes, Cauſes, *and* Judicial *dayes. Laſtly, let theſe things thus demonſtrated, through* (*as 'twere*) *a Lattice ſuffice; but yet I do not allow yeraſhly to judge of theſe things, till you have firſt heard* Theophraſtus. *Fare yee well; and take in good part this our indeavouring the Reformation of Medicine. Dated at* Baſil, *in the Nones of June,* M. D. X X V I I.

Theo

Theophraſtus *of* Hohenheim, *an* Hermite, *Doctor of both Medicine, Phyſician and Ordinary at* BASILL.

To the moſt Excellent, Mr. Chriſtopher Clauſer, *the moſt Learned* Doctor *of the* Tygurine Phiſicians *and* Philoſophers, *HEALTH.*

THe beſt and moſt excellent thing of every true Phyſician, is, Wel to know his own proper Medicinal Verity; and withal, Whether he be a poſſeſſor of his own *Arcanum*, or not; Even as thou O *Chriſtopher*, the beſt of the *Tigurine* Phyſicians, doſt not make uſe of ought in the Medicinal Faculty, without Judgement, and an exact Conſcience, (which is not cauſeleſly ſaid to be a thouſand Witneſſes:) But as concerning the Power or Authority whereby I exerciſe my ſelf in this my Monarchy, 'tis thus: My Medicinal drivings and forcings are born in me out of my Countrey Soil: As *Avicen* was

was the *Arabians* Phyſician, *Galen* the *Pergamenſians*, and *Marſilius* the beſt of the *Italian* Phyſicians, even ſo the moſt fruitful *Germany* her ſelf hath choſen me to be its neceſſary Phyſician; for even thou thy ſelf knoweſt, That Experience her ſelf is (as it were) the Mother of every Phyſician, and alſo verily is of all my whole Monarchy. Beſides, thou knoweſt that every Countrey hath its own Laws and Cuſtoms, and moreover, that no Stranger or Alien can be well united with the Senators of another Countrey; nor can a Contrary (that is, a meer Stranger) be ever well joined together with another Contrary: From this obſerve, that thou compares *Hypocrates* to *Me*, *Me* to *Averois*, and compare *Rhaſis* together with them three, *viz.* Each according to his own countrey

Foraſmuch as the *Arabians* and *Græcians*, together with the *Germans*, do ſtand in an equal Poiſe, no otherwiſe then as the *Triple Horehound*; and they do make the *Ambergreeſe* of *Germany* and *Grace*, equal with *Storax* and *Turpentine*, *Balſom* and *Mummie*, nor art thou ignorant that every Countrey contains in it ſelf the *Matrixes* of its own Element, and exhibits to its own ſelf that which is neceſſary: For there is in *Arabia* the *Ambergreeſe* of its own Countrey: And although a *Chaldean*

dean Rose be haply no wayes comparable to a *Rose* of *Arpinum*, yet what is this to the ſickneſſes themſelves? For a *Rose* is alwayes a *Rose* of its own Countrey: Juſt ſo every Nation produceth to it ſelf its own proper and peculiar *Phyſician*, and that out of its own *Archeus*: For every *Neceſſity* affords *Induſtry* (*alias*, things neceſſary) to its Workman: But the ſelf-ſame Neceſſity, is as it were both a *Maſter* and *Parent* of every *Phyſician*; therefore the *Italians* may excuſe themſelves from uſing the *Græcians*, and the *Germans* may from them both: For each of theſe have their *neceſſities* to themſelves, and likewiſe a peculiar *Helper* of that Neceſſity, *viz.* of the nature of that proper *Nation*: Nor is there any need for any one to follow the Dreams and Cuſtoms of the *Arabians* or *Græcians*, but the ſo doing is the Error or Ignorance of the *Countrey*, and a *Peregrine* Arrogance; verily this is negligently done of them, and as it were, dreamingly, without any Reaſon, and uncompulſively, beſide either Opportunity or Neceſſity; from which things a *Phyſician* is (notwithſtanding) to be begotten.

But he that is (by reaſon of ſuch like dotage and careleſsneſs) ſtirred up from the neceſſity of his *Countrey*, to be a *Phyſician*, he at length is a perfect *Phyſician* of his own *Nation*, and plainly is the very *Hypocrates*, the very

very *Avicen*; and finally, the *Lully* himself of that *Countrey*: Albeit, I do not (in this place) therefore praise them to this end, as if they were born from necessity; for (and this I shall pass by in silence) their own *Countrey* could not sustain the *Errors* of them: For I pray, What help did *Rhasis* afford *Vienna*? What did *Savanarola* profit *Friburgh*? What did *Arnoldus* the *Suevians*? What doth *Gentilis*, of the *Countrey* of St. *James*, and the *Transane Commentaries*, help the *Misnian Physicians*? What doth *Avicen* help all these; for as much as even the health alone of the sick is to be considered. This therefore is that Faculty I write of, which even my Countrey her self hath given Me, and that very thing is by the Necessity which I spake of, out of which I am begotten. Therefore I dedicate unto Thee, even whatsoever is in this Book, that thou mayest have it committed to thee in *Print*. But I am perswaded that after a while some unskilful Fellow or other will Reply to these Books of mine, and my self answer them again: For from thence will be plainly manifested, and evidently known on both sides, the necessity of every *Physician*, and the healing of the *Sick*: But as for those whom I most dearly love, they perhaps will briefly give the interpretations of some obscure places in these my Writings; but not those, *viz.* the very

oldeſt of my *Foxes*: For my *Troop*, forſooth, of the *Phyſicians*, is cut and torn a pieces; for one part of them is of a deceitful *Tongue*, the other part of *Heart* and *Tongue*. Queſtionleſs thou underſtandeſt what I drive at; I will ſend thee very ſuddenly ſome Deſcriptions, together with my amending of the *Catholicum Oyle*. Take this in good part, and always be careful to act the part of a friend. Farewel.

From Baſil, the 4th. of the *Ides* of *Octob. Anno* 1526.

The

THE FIRST BOOKE OF THE DEGREES AND COMPOSITIONS OF RECEIPTS AND *NATVRAL THINGS.*

By THEOPHRASTUS *of* HOHENHEIM, *&c.*

BEfore I begin to treat of the *Degrees*, there are two *Complexions* of Nature that require our obſervation; the one is *Hot*, the other *Cold*: Moreover each of theſe hath a certain imbred diſpoſition within it ſelf; For every *Hot* thing is dry, and every *Cold* thing is moiſt, nor can *Heat* nor *Cold* be alone: Therefore theſe two Natures, as *Hot* and *Dry*, are one thing, and ſo are the *Cold* and *Moiſt*.

Hence therefore are the *Degrees* eaſily found out, that is to ſay, In what manner every thing is in its own *Degree*, and how many *Degrees* each thing doth occupy. And haply in this place thoſe that have a long time had *Catarracts* in their *Pannicles*, (or *Filmes* over their ſight) will gain-ſay, and ſuch as have been accuſtomed to the *immature Treatiſes* of the four Complexions, *viz.* *Hot*,

Cold, *Dry* and *Moist*, from which they gather and understand that Cold is present in moisture and drineſs; and likewiſe that Heat is coupled with both. And according to this Opinion have they directed every thing, *viz.* That *Cold* may be dry, and *Heat* may be moiſt, which verily is a contradiction; whereas if they had approached neerer, and throughly ſearcht into *Nature*, they would certainly have found my Arguments here following to have been neerer the truth; for they did not ſufficiently underſtand that theſe *four* are but *two* onely, and therefore have they falſly aſcribed them to the four Elements, when as they are nothing leſs then Elements, the which *Philoſophy* doth evidently demonſtrate.

CHAP. II.

BVt that thoſe things which I have ſpoken of, as to the two Complexions, may be the better known, underſtand thus: Whatſoever the Elements have produced in the Nature of things, is either *Cold* or *Hot*; If it be *cold*, it hath in it ſelf a certain imbred, individual Humidity: Therefore where there is *moiſture*, there is *cold*; ſo where *heat* is, there is *drineſs*, for *drineſs* is in *heat* alone: Nor can it poſſibly be that *cold* can be *dry*, and *heat* *moiſt*; For theſe are Elemental Conjunctions which come of the *Ares*, which is evident in the Example of a Man and a Woman; the man hath in himſelf the *hot* and *dry*, and the woman ſhe hath the *cold* and *moiſt*, but they contribute to the *Complexions* as far forth as in their *Degrees*. Firſt of all then, it is to be conſidered what *moiſture* is, what a *coagulated* is, and finally, what a reſolved *dryneſs* is: For from thence flows a common Error, which is very frequent amongſt the chiefeſt *Phiſicians*: For Example, Take *Chriſtal*, which appears cold, and beſides that, dry, for it dryes, but falſly; for the moſt dry virtue of *Chriſtal* is a moiſt *Coagulum*, and in its adminiſtration

miniſtration it tranſmutes whatſoever it overcomes, and compels it into a coagulated Humidity, becauſe it is again reſolved like *Ice*. Likewiſe in *Petroleum*, (or Oil of *Peetre*) it is not a reſolved Siccity, as it appears to be (*alias*, 'tis a reſolved Siccity, and not (as it appeareth to the ſight) moiſt: For the dryneſs is reſolved in the ſubſtance of its own body; Wherefore here (by way of an *Epilogue* or *Concluſion*) I define the *Degrees* to be obſerved in a twofold manner, *viz.* *Hot* and *Cold*, and therefore the dry is twofold, and ſo is the moiſt, *viz.* the dry *per ſe*, and the dry *reſolved*; the moiſt *per ſe*, and the moiſt *congealed*: What elſe is in this place deſirable, may be found in our Philoſophy it ſelf.

Chap. III.

Although more things might be ſpoken in this place about the *Degrees*, then have been hitherto mentioned by me, yet notwithſtanding, becauſe theſe things are known to ſuch as are after any ſort skilled in Medicinal affairs, I ſhall paſs them over in this place with ſilence, and onely briefly ſpeake of thoſe things which have been hitherto falſly and erroneouſly, yet commonly uttered; the which take and obſerve in the following manner. In the firſt place the *Sum* or *Number* which reſpects the Elementated *Degrees*, is not only to be noted, foraſmuch as it only ſerves to Elementated Sickneſſes, but alſo theſe things which reſpect *Mundificatives*, *Incarnatives*, *Laxatives*, *Conſtrictives*, *Repercuſſives*, *Diaphoreticks*, *Narcoticks*, *Cicatrizers*, and others of that kinde. But as for theſe things, there is in the firſt place required a plenary knowledge of ſickneſſes, and alſo of the peculiar *Degrees* of every infirmity: For, as for wounds, their proper *Degrees* are requiſite, *viz.* Of *Incarnation*: As for the *Dropſie*, or *Hipoſarcha*, the *Degrees* of drying up. For the *Gutta*, the *Degrees* of *Comforting*. For

the *Epilepſie*, the *degrees* of *Specification*. For the *Chaexia*, the *degrees* which are of *Commiſſion*. If thou haſt well examined and conſidered all theſe things, then at length ſet upon, or attempt the Compoſition of Receipts.

Neither do I think it fit to forbear to demonſtrate in this place, that for the perfect knowledge as well of ſickneſſes, as of *degrees*, there is not onely required the Medicinal Profeſſion, but alſo the *Aſtrological*, and beſides them, the *Spagyrical Species*, (or *Qualities*) for all theſe things deſerve a perfect, and ſo conſequently a long Experience; for even this alone (and not a bare continual reading, nor a judgement, though it be exact) unlocks the ſcope of this Book.

Laſtly, If you deſire any thing in this place concerning *degrees*, ſeek it from a daily uſe, whereto we direct and refer you all, that ye may know the virtue of *Anthera*, and alſo of *Tereniabin*, which is eminently enobled; and laſtly of the Flower of *Cheiri*.

CHAP. IV.

BVt before we come to the *degrees* themſelves, there are certain rules of the *degrees* to be obſerved, *viz.* By what means the *degrees* are augmented, or diminiſhed: Therefore in the firſt place you are to obſerve this method: Whatſoever is of the Elements of the Earth, it poſſeſſeth the firſt *degree*, ſuch as are *Lettice*, the *Violet*, *Anthos*, *&c.* Likewiſe whatſoever is made by the Ayre, as the *Plague*, the *Peripneumonia*, or *Impoſthume* of the *Lungs*, the *Cauſon*, or moſt ſharp *Fever*; theſe are in the ſecond *degree*: But that which is begotten of the Element of Water, poſſeſſeth the third *degree*, as *Lead*, the *Saphir*, the *Topaz*, *&c.* But ſuch things as come from the Element of Fire, as *Ice*, *Criſtal*, *Snow*, they are of the Fourth *degree*, and that either hot or dry: Therefore

fore you are to [illegible], that whatsoever, sensitive thing proceeds off an [illegible] the same with the *Element*; as for Example, a *Frog*, whose Sperm is in the third *Degree*; Likewise *Camphire*. That which is of the *Earth*, as men, is in the first *Degree*, as *Rebis*: Whatsoever comes forth out of *Volatile* or flying things, is in the second *Degree*, as *ava*, alias *avis*, a *Bird*. But whatsoever breaks forth from the *fire*, as the *Salamander*; is in the fourth *Degree*: But the means by which one excells another, shall be laid open in the following Chapters.

Chap. V.

MOreover, that the *Degrees* may be more clearly known in their Points, consider the present Example: Even as the *Degrees* which respect the Herbs, have been hitherto divided into four *Degrees*, so as many of them as ever there be, are to be referred to the first *Degree*, but yet not all alike; for one is sometimes more strained or exalted then another, *viz.* as to the beginnings, middle, and end of both; but yet so, that whatsoever *descends* from the *Element* of the Earth, remains in the first *Degree*, nor is to be placed without the same: For amongst you, the *Water-Lilly* possesseth the fourth *Degree*, and with you, *Saturn* is placed in the third *Degree*, which in its frigidity or cold exceeds the Water-Lilly almost eight *Degrees*: Wherefore they can never be placed or assigned to the same *Degrees*. So whatsoever is here in the second *Degree*; there even the first point overcomes, or exceeds the fourth *Degree* of the Element, which is off the Earth. And the fourth Point is more sublime by four *Degrees* then the last Point of the first *Degree*.

The like is to be supposed in the third *Degree*, and so of the fourth: From thence are collected sixteen points,

which aſcend, as it were, by ſtairs unto true *Degrees*, yea even to the *ſix hundreth ſixty* and *third*. Therefore we have rightly affirmed, that thoſe have erred, who have comprized *Camphire*, the *Sperm* of *Frogs*, the *Water-Lilly*, *Allums*, into one *Degree* from which a certain and true *Degree* could never be found out in *Receipts*, the which ſhall be ſhewed in the following Forms or Meaſures of Compoſitions.

CHAP. VI.

BVT that you may peculiarly underſtand both the *Degrees* and the *Points* of thoſe which induce heat, Obſerve, Whatſoever brings a thing into *Aſhes*, *Calx*, or *Glaſs*, is in the fourth *Degree* of fire; as *Fire*, *Mercurial-water*, and *Aqua-fortis*, &c. So whatſoever is of a biting quality, and brings a thing to an *Eſchar*, ſo as to putrifie poſſeſſeth the third *Degree*; ſuch are *Colcothar*, *Arſenick*, *Salt-armoniack*, *Borax*, *Auripigment*, and others of that Kind, as alſo *Alkali*: But as to what appertains to the virtues of theſe things, by which ſome things excell others, that belongs to the *Points*; and not the *Degrees*. Beſides, whatſoever makes *Cicatrizes*, or *Bliſters*, poſſeſs the ſecond *Degree*, of which ſort are *Rabebria*, *Cantharides*, *Flammula*, or *Scarwort*, *Melona*, and others of that Kind: For although *Flammula* be in the firſt *Degree*, yet otherways it affects the ſecond *Degree*; Becauſe the ſpirit of Salt reduceth *Flammula* ſo far that it may be in a ſort transferred to the firſt *Point* of the ſecond *Degree*.

Laſtly, whatſoever heats, and yet attains not to the aforeſaid figures, as *Ginger*, *Cardamomes*, *Southernwood*, and other of that kind, is in the firſt *Degree*, together with *their* higher and lower *Points*. But you are to obſerve in this Rule, that the *Degrees* are not here ordered according to the Nature and Reaſon of the Elements, but

but are concluded into this preſent *Rule*, without them, and that on this Account; becauſe the preſent *Rule is* taken from the three *Principles*, and ſerves for theſe things; which excell in *Salt*, in *Mercury*, and finally in *Sulphur*.

Wherefore in this place, we are chiefly to beware, that we uſe not this preſent Rule in *Elementated ſickneſſes*; for they are certain things pickt out of theſe, and ſerve for ſuch *Diſeaſes* onely, as are to be healed by the three Principles.

CHAP. VII.

BVT that you may know the *Degree* of Cold, beſides that which is *Elemental*; underſtand it thus: Whatſoever Congeals humours, poſſeſſeth the fourth *Degree*, of which ſort are thoſe things that are begotten of the *Element* of *Fire*: But whatſoever *infrigidates* (that I may uſe the Common expreſſion) and yet doth not impair the *Spirit* of *Life*, the Remedy being adminiſtred in its own proper *Doſe*) as *Narcoticks*, *Anodynes*, *Somniferous* things, the *ſperm* of *Frogs*, *Hemlock*, *&c.* are ſubjected to the third *Degree*. Moreover, whatſoever Congeals humours, as the *Beryll*, *Carniola*, poſſeſſeth the ſecond *Degree*: But whatſoever extinguiſheth præternatural heats, and allays the *Paroxiſmes* or *Fits*, is in the ſecond *Degree*.

Laſtly, whatſoever hinders a Diſeaſe from breaking forth into a *Paroxiſme* or *Fit*, is of the firſt *Degree*. This Rule doth not much differ from that which is of heat, for theſe things have the *Enantioſis*, or the juſt-contrary of the things aforementioned: But whatſoever portion of *Degrees* thoſe have which are off the Elements, the ſame portion doth alſo remain according to the *decreed form* or *precept*, together with the preſent *Degree*; ſo that now there's made a two-fold *Degree* of Nature, and it ope-

operates merely according to the Rule and Nature of the Elements

CHAP. VIII.

MOreover the *Rule* of *Colours* is worthy observation; for they also declare the Nature of the things wherein they are, as *Centaury* which is *Red*, and therefore of an hot Nature; and a *Lilly* which is *white*, and therefore of a cold Nature; But as concerning the *Colours*, which are outward, there can be nothing of certainty defined, unless on this wise; A *Rose* is red, and of a *Cold Nature*, because of the yellow Threds lying in the middle thereof, which attracts the heat of the *Rose*. Besides, wheresoever there is a yellow in a *Red flower*, there also is the heat, *viz.* but the Redness is adjudged to be of a cold *Nature*; the like opinion is to be had of other *Flowers*.

Moreover there are *Flowers*, which although they appear to be of a hot Nature, yet are they *Cold*, amongst which *Minium* is one. Others seem *Cold* by Nature, when as they are *Hot*, such as *Copper* is: For the better knowledge of these things, Note the following Rule; Whatsoever is *green*, *brown* or *duskie*, as soon as in commixtion, 'tis pickt out, or taken from the body, is *hot*; likewise that body under which the *Colours* lie hidden.

Silver is *Cold* in its *Nature*, and keeps the Colour of Cold, for in the End it goes into the Colour of *Lazure*; But *Mars* is by Nature of *a cold Colour*, and suffers it self to be Transmuted into an *hot Nature*, yet nevertheless it keeps the force and Consequently the Universal Virtue of its own *Nature*: The black *Colours* are of no *Nature*, for they are nothing else but a *Sulphur*, which is Adust, or burned, under which there lies nothing at all, which is *Elementsal*: But whatsoever is *White*, *Wan*, *Black*; and *jacynth* is *Cold*, the other *Colours*

lours are *Hot*; But whatsoever is garnished with divers Colours, consisteth in one *Nature*, *viz.* in that which is of the more principal *Colour*: So likewise in a green *Colour*, although there be Cold therein, yet 'tis comprehended in its Own *Head*, or *Principal* thing.

CHAP. IX.

WHatsoever is *fat*, and moreover moistned, is *cold*, although this be in a *green* thing, yet that *greenness* is turned into a Cold Nature; But whatsoever is *dry*, is of an Hot Nature: Besides, whatsoever is of *Sulphur*, *Mercury*, and *Salt*, fall within the compass of both *Natures*, *viz.* *hot* and *cold*, by reason of the three Principles. Briefly, whatsoever *burns*, is *sulphur*, and of an *hot* Nature, unless it be in the hot, *alias* cold, *Colours*; But whatsoever goes into *Sublimation*, and *Calcination*, admits an *hot* Nature: So whatsoever resolves it self, or is boiled, or brought into an *Alkali*, is *hot*: Also whatsoever is *austere*, is Cold.

Every *sweet* and *bitter* thing, is of an *hot* Nature, unless it be subjected to the former Rules; But that which dries the skin is *hot*, and that which *Constringeth* is *cold*. Now if you would judge by the *Odours* of these things, you can define nothing certainly; Except, as far forth as they keep the same Nature with the body. Lastly, there are other Rules which may be allowed of, if they obstruct not the precedent Rules.

CHAP. X.

MOreover, 'tis observable that there are some things in which the *Degrees* (besides those that are Natural) do lie hid two wayes, and that, according to the two *Bodies*; as in *Metals*, *Gems*, and *Stones*: And according to this Opinion, *Mercury* is the chiefest amongst the *Metals*,

Metals, and hath a certain peculiar Nature in it self, *viz.* *Hot* and *Cold*, nor can it be taken therefrom. Now then if a *Metal* be generated from thence, in *Iron* or *Lead*, it doth (besides this nature) get to it self another Nature, and so two Natures will be in one Substance: Wherefore henceforth *Lead* shall be instead of *Mercury*, if the *Leaden Nature* which it therewithall conceived, shall be accommodated, or appropriate to thy occasions. The like is to be judged of *Tin*, *Silver*, *Iron*, and *Copper*, forasmuch as they return into their own Body: After this manner 'tis also in *Gems*, the Liquor remains in its own nature, *viz.* In a *Mercurial* Nature: Now then if the Liquor be congealed into a *Gem*, it doth in like wise put on a twofold Nature, because they are again reduced into the first Liquor. The like is to be supposed concerning some common *Stones* or *Pebles*; also in some *Herbs* theres the like Nature: Wherefore read, and read over again, and then bring to Experience whatsoever is committed to thy Memory concerning the nature of things; but call it so to Experience, that thou maist not onely Opinionate or Conjecture, but maist exactly know every thing, for in these things lyes hid the true and certain Phisician or Naturalist.

THE

The Second BOOK.

CHAP. I.

ALthough I have afore-written the *Relolleum's* according to the Reaſon and Nature of *Heat* and *Cold*, together with the innate Eſſence; yet notwithſtanding, beſides thoſe things, there are others which the *Ares* of Nature hath produced; and this doth by many parts excel that which I have treated of in the former Books: And that I may begin from thence; firſt of all, If you would exactly ſpeake of Accidental Complexions, you ſhall find that in this place of *degrees*, the Superior, or foregoing *Relolleum's* of Nature, are to be but little approved of, and that on this Account, Becauſe throughout the whole Vniverſe, there are two Natures in things which are both together in one ſubſtance, (although the one of them appears onely) and theſe are an Innate Accident, and an Elemental Accident: Beſides, Every thing in the nature of it ſelf, is hot: For the firſt matter of things is hot *per ſe*; nor doth the Innate Accident change, becauſe every one of the three principles in the Complexions, do conſiſt or abide even unto their ultimate Matter, that is, look what manner they are diſcerned, or found in, before the *Relolleum's*. In the ſame manner do they remain ſo long as until the *Relolleum* departs. Therefore like as Experience comprehends,

or

or perfects the End, in like manner the beginning is manifested in, and by it self, yet notwithstanding before we come to those *Simples* which are in the *degrees*, 'tis to be observed, that neither their heat or cold is their Innate Accident, but rather an Elemental and External Accident.

CHAP. II.

MOreover, Nature doth not wholly emit, or let go any thing out of it self, the which a man skilful in Medicinal Affairs may easily apprehend, but it keeps the Innate Accident so long as the Matter or Body wherein the Accident is, remains: An example hereof you have in Fire, for in this the Innate Accident is Heat, and is the nature of the three first Principles, which is manifestly *Hot*. Moreover it cannot otherwise be, but that together with the Heat, the substance passeth away, if you would translate, or bestow the *Heat* on another object. And although that *Heat* makes *Warm*, yet it is but a dead *Heat*, nor doth it heal a sickness, nor give any help, but it is a certain superfluous *Heat*, added to the Body from without. On this wise doth every Innate Accident open its virtue, & discover it, but without helping or succouring the sick. Therefore whatsoever is accommodated or fitted to be a Medicine for Diseases, must be thus prepared: In the first place, bring your Medicine to that which seperates the two Essences, the one in the Substance, the other in the *spirit of life*; For wheresoever you would administer a Medicine, even there 'tis expedient and necessary that the Spirit of Life departs from the substance, and accords with, or is suitable unto the offending-matter of the Disease, and then the Medicine will appear alone in its own Body, and this according to the nature of the three Principles: But the External, Elementated Accidents go to that place where the sick-

ness

neſs doth lurk: thereby I gather, that in the univerſal nature of things, there is a twofold accident, an Innate, and an External; the Innate tends but little to Health, but the External onely doth, and in the fire there is nothing of an External Accident: Wherefore I affirm it to be an imperfect work of *Nature*.

CHAP. III.

WHen *Nature* doth at firſt bring forth in its proper Element, then the *Archeus* doth prepare it according to the reaſon and nature of a private (or peculiar) *Iliaſter*, ſo that the *Archeus* doth plainly conſiſt in the three Principles, and generates the ſubſtance of the body in the ſame thing; this Generation *per ſe*, is for the Bodies ſake onely, that it may appear the ſame with the *Relolleum*: But what is this to the ſick? For the fire is even alike, a *Relolleum* Accident, alſo Snow, yet they heale not ſickneſſes, nor have they any power in themſelves of curing Diſeaſes, becauſe they are a *Relolleum per ſe*. Beſides, the External Elements do make the *Cherio* of nature, the which is alſo needful that you bring to the *Relolleum*, which although you take together with the *Cherio*, yet 'tis the *Cherio* that heals all the ſickneſſes: And in this place you are to obſerve concerning the *Cherio*, that the *Cherio* is no other thing then the Heat, or Coldneſs of thoſe things which leaves the Body, and goes into Nature: An example whereof you have in *Camphyr*, for it hath its frigidity from the *Cherio*, and is therefore a moſt preſent help in *Sufflatures*, (or *Windy-ſwellings*) but in the ſubſtance of its firſt Principles, it remains hot, even as Sulphur, and the ſpirit of Salt, together with the *Mercuriality*; ſo likewiſe Gems and Herbs. Moreover, whatſoever *Nature* produceth, hath its proper *Cherio*, that is, an Elemental, External Accident: Wherefore in this place of *degrees* I affirm, that one thing hath

hath more *Cherionick* Heat, or *Cherionick* cold, then another: Thus hath the *Archeus* diſpoſed all things, and that for the ſake of the *Microcoſm*.

CHAP. V.

BVT that you may the more clearly underſtand our Intention and Opinion, concerning the *Compoſitions* of *Receipts*, you are to obſerve, that like as I have before mentioned the *Relolleum* and *Cherio*; ſo in this place, 'tis expedient, that you again underſtand it, in reference to the *Body*, *viz.* thus, That ſuch *ſickneſſes*, which are onely of a *Cherionick* nature, and lie hid in the *Body*, do deſcend into the *Body* without the deſtruction of the three firſt *Principles* of the *Body* it ſelf; For as the *Iliaſtes* in the four *Elements* doth, (mother-like) produce, [or bring forth] the *Relolleum* and *Cherio*, ſo doth Man ſtand in the four *Elements*, and doth receive (as it were hereditarily) thoſe ſickneſſes that do now and then bud forth in the *Body*, ſo that they alſo in the end, break forth into *External Elementated ſickneſſes*: Wherefore, for the ordering of *Cherionick Receipts*, 'tis behovefull, that the *External Elementated* things, do leave and forſake their own Bodies, together with their ſubſtances, and decline, or turn into the *Spirit of Life*, for from thence is the ſick perſon freed, or relieved: Therefore 'tis to be noted, that death is not *Cherionicall*, but *Relolleaceous* Nevertheleſs ſince it is, that on what part ſoever it is turned or inclined, it cannot dye: For who can ſeparate or take away that, which is an *Individuall*, from that, under which it lies hid? But in this place we ſpeak of *cold* and *hot Cherioes*, and not *Relolleums*. As for the Reſt of what may be here deſired, You may read it in *The Diſcourſe of the Original of Diſeaſes*.

CHAP.

CHAP. V.

LIke as I have in the former Book, delivered in many and sundry Rules, the knowledge of the Nature of those things, which is either *hot* or *cold*: So in this place, the present Rule now to be observed is concerning *Hearbs*: the most of which part are *cold* and *dry*, *alias*, *moist*: yea, and such as have in them a certain obscure *viridity*: Now although that these are esteemed *hot*, yet are they truly *cold* as *Vervain*, *shepherds purse*: Othersome are reputed *cold*, whereas they are *hot*, as *Bugloss*, *Dill*, and that on this Account: Because the Coagulated Humidity, brings by its Congealation, a most great drineſs, and the Resolved *Siccity* doth not resolve without some little *moisture*, because of the *Cherionick* Nature: For 'tis evident, that otherwise nothing can be begotten of the *Element* of the *Earth*, but it must be *hot*, nor of the *Element* of the *Water*, but it must be *cold*, for this is the Order of Nature: But that no such thing doth come to pass, the External Elementratedneſs is the reason thereof, for it corrupts and breaks the former Nature: Wherefore, 'tis to be heeded, and dealt with according as is its *Cherionick-nature*, that is, according to the Guidance of Experience: Likewise because the same Nature, whether it be *hot* or *cold*, doth not form the body, under which it lies hid, there's no need that you should pass so much for the *Body*, but bestow all your Experience, upon the three aforesaid Natures, according to what we have afore spoken in the first Book.

CHAP. VI.

LAstly, the Physician is to observe the bodies of such things, as want *sence*, for all those Bodies in which these things lie hid, are nothing else but a *Liquor*, under which is hidden that which is *Cherionical*, but the *liquor*

Congealed in like manner, in or with its own Element, even as the *Iliaſtes* hath brought it forth; wherefore the ſeparations of *Nature* do again reſolve that which *Nature* hath Congealed, and in this reſolution the two aforeſaid *Natures* are ſeparated.

Hence 'tis evident that the *Externall Elementated* things of *Nature*, are the *Kelolleum*-accident of *Nature*, and, being apart, do not partake of any Virtue: So likewiſe 'tis clear, that the other *Nature* is fully and moſt perfectly preſent in ſuch things as abide in their proper Innated, and in their proper Accidental *Quality*; both of them in their ſeparation: From theſe things 'tis evident, that there's nothing, *in-born*, hot or cold; but that which is *Innate* doth neither profit, or diſprofit any one.

Yet beſides, there is another certain *Nature*, which induceth an heat or cold; according to which we judge of the hear or the cold, *viz.* by the *Cherionicall* Teſtimony or Touchſtone; by the mediation of which, every ſickneſs is to be healed; for, that ſame *Frigidity* or *heat*, doth, upon its ingreſs or entring in, incline to, or betake it ſelf unto the ſickneſs or diſtemper; the which its Innate property doth never affect. All theſe things are to be found in the Book *Of the Conjunctions of things in the Proprieties of the two Natures*, according to the three Principles; and that according to the preſcription of *Philoſophy*. Moreover, you ſhall ſee the Order of the *Degrees* in the following Chapters, and that, according to the reaſon and Nature of their Elements.

CHAP.

CHAP. VII.

These things following are of an hot nature, such things as come forth from the Earth do poſſe ſs the firſt Degree of Heat.

Dittander.	Gentian.	Clary.
[illegible]	Elecampane.	Fitla.
Anniſeed & Roſemary ſeed.	Cipreſs.	Calamus.
Lacca.	Great ſpurge.	Hirundinaria
Daddes of Time.	Gallingall.	Peony.
Fig.	Philipendula.	Ginger.
Broom.	Bloudwort.	Flammula.
Coſtus.	Laudanum.	Herb of Paradiſe,
Pennyr-yal.	Cloves.	Lavender.
Hemulus.	Monacks Rhubarb.	Muſtard.
Lencopiper.	Macropiper.	Galbanum.
Hartwort.	Fennel.	Camandrea.
Cretamus.	Grones of Paradiſe.	Liquorish.
Scammony.	Cicenia.	Succory.
Teazels.	Zawne.	Cubebs.
Baſill.	Chamepitis.	Cardamoms.
Horehound.	Edellium.	Marjoram.
Sagapen.	Fumitory.	Mother of Time.
Agrimony.	Thiſtle.	Opopanax.
	Cheiry. Melli ot.	Ammoniacum.

Aireal things do claim the ſecond Degree of Heat:

Vereniabin. *Nubs.* *Chaos.* *Hecha*

Such

Such things as proceed forth from the Water, are in the third Degree of Heat.

Vitriol.
Sulphur.
The Golden Talck.
Copper.
The Topas.
Carniola.
Both sorts of Arsenick, Red and White.
The Kakimia of Salts.
The Granat.
The Red Marcasite.
Congealed Salt.
Sal Gem.
Gold.
Smaragdine.
Copprosa.
Molten Salt.
Argent Vive.
Realger.
The Kakimia of Sulphur.
The Chimeaolæ Calcis The Iacynth.
The Crisolite.
Ogorum.
Feathered Allum.
The Ruby.

Such things as come forth from the Fire, affect the fourth *Degree* of Heat.

The Hot Lightning.
The Hot Hail.
Every Ætna.

CHAP. VIII.

The following things are of a Cold Nature. Such things as are produced out of the Earth are Cold in the first *Degree*.

Odder.
Strawberries.
Comfrye.
Arancursine.
The Mandrake.
The Rose.
Acetum.
Cicenidion.
Chesnuts.
Water-Lilly.
Lentils.
Eyebright.
The bitter Vetch.
Mallows.
Herb-Mercury.
The Pomegranate.
The four greater cold seeds.
The Flowers of Mulbery.
Ribes.
Dates.
Beans. Galls.
Crispula. Ash.

The

The Gourd.
The kinds of Sanders.
Tragacanth.
Nightshade.
High Taper.
Lettice.
Endive.
Gladwin.
The flower of bread Corn.
Purslane.
Citron.
The kinds of myrabolanes.
Ripe Apples.
The fowlesser cold seeds.
Melon.
Snapdraggon.
Pisa.
Darnell.
Lilley of the Valley.
Cowcumbers.
The greater Arrow head.
Fleawort.
The kinds of Poppies.

Such things as are produced from the *Ayre*, possess the second *Degree* of Cold.

As *Nebulgea*.

Such things as proceed from the *Water* possess the third *Degree* of Cold.

Lead.
Campbire.
The white Kakimia.
Electrum terræ.
Thallena alterrea.
Thallena frigida.
Antimony.
Hæmasites.
The 3 sorts of Tin.
Alumen de glacie.
The silver marcasite
Iron.
Silver.
Alumen Entali.
White talk.
The three kinds of Corrals.
Lotho.
Aqua glariona.

Such as are produced from the *Fire*, are of the fourth *Degree* of Cold.

Crystall.
Arles.
The Beryll.
Cold lightening.
Citrinæus.
Cold Hail.
Citrinula.
Snow.
Ice.

CHAP. IX.

THIS therefore to be obſerved, that by what reaſon or conſideration every thing proceeds from the Elements, by the ſame Reaſon alſo doth it poſſeſs the ſame *degree*, according to the aforeſaid Rules: Moreover, whatſoever ſenſitive thing exiſts from the Elements, the following figure will diſcover.

The ſubſequent Senſitives which proceed from the Earth, do occupy the firſt *degree* of Heat, as,

Men.	*Lyons.*	*Wolves.*
Children or Boys.	*Horſes.*	*Cocks,*
Capricorn, or the Goat.	*Oxen.*	*Foxes.*
Leopards.	*Beers.*	*And ſuch like.*
	Rams.	

The following Animals born from the Ayre, do obtain the ſecond *Degree* of Heat.

The Eagle.	*Phœnex,*	*Sparrow.*
Oſtrich.	*Swallow.*	*Heron, &c.*

And all flying, living creatures, except ſuch as are in the Water.

Thoſe which are generated from the Water, have the third *Degree* of Heat.

Caſtor.

Theſe from the fire, are of the fourth *Degree.*

The Salamander.

The

The following things are of a Cold Nature.

Thoſe things that are of the Earth, poſſeſs the firſt *Degree* of Cold, as

Women. *Cows.*
Maids. *Menſtruums* } Every Sperm.

Thoſe of the Ayre, the ſecond *degree* of cold, as

Pidgeons. *Storks.*

Thoſe of the Water the third *degree*, as

Fiſhes. *Worms.* *Tortoiſes.* *Frogs.*

Thoſe of the fire do poſſeſs the fourth *Degree* of Cold.

Gnavi, (alias *Gnani*) *Zennesi.*

CHAP. X.

BEſides, there are other Simples which by means of compoſition, attain to the ſecond *degree*: theſe, albeit they do not altogether or wholly follow their proper *degrees*, according to the Reaſon and Nature of the Elements; yet ſuch as are in the firſt *degree*, attain the ſecond; thoſe in the ſecond, the third; and thoſe in the third, the fourth, as appears in the ſubſequent figure.

The SIMPLES.

The Roſe.
The Violet.
Nightſhade.
Anthera.
Water-lilly.
Chamomel.
Flowers of Mullein.
Flowers of Hypericon.
Flowers of Centaury.
Flowers of Self-heal.

The Addition of Compoſition.

Oyle. *Crude Vinegre.* *Vinegre diſtilled.* *Burning Wine.* *And every fatneſs.*

Moreover, although the Nature of it ſelf, be not ſo Cold, yet a *Compoſition* reduceth it to that paſs, that by an addition, the ſecond *Degree* of heat or cold may break forth; and this is evident in *Oyle of Roſes*, and in *Roſed Vinegre*, and others of that kind. Some things alſo there are, which otherwiſe, are in the third *Degree* that attain the fourth *Degree*, as *Vinegre Camphorated*, the *Oyle of Lead*, &c. There are beſides, ſome *Degrees*, which by ſeparation, Aſcend from the firſt into the fourth *Degree*; and likewiſe from the third into the fourth: and this ſhall be evidenced in the third Book of *Spagyricall Degrees*. Moreover, there are ſome things which are not at all augmented or advanced forwards as *Snow* and *Ice*, and that becauſe of the *Nature* of the *Reſolleum*. Some things alſo there are, which unleſs they are prepared, do not draw out their *Nature*, as the *Sperm* of *Frogs*, *Chryſtall*, and *Sulphur*: Likewiſe ſome things may be reduced from an hot *Degree* into a cold, as *Gems*; otherſome from a cold into an hot *Degree*; as *Camphire*, *Corrals*, &c. Laſtly, there are things which in their preparation, looſe a *Degree*, as thoſe things which are Congealed or Reſolved: Likewiſe ſuch things as in their Corporeal Subſtance, operate nothing

thing at all, as the *Oyle of juniper*, and others of that kind: What elſe may be here deſired in this place, will be taught by Experience.

FINIS.

The Third BOOK.

CHAP. I.

IT is to be obſerved, in the *Fronteſpeece* of this third *Book*, that, beſides thoſe *Eſſences* which I have mentioned in the former Books; there is another *Nature*, or *Eſſence*, diſtinct from the former; Which is called *a fifth Eſſence*, or as the Philoſophers term it, an *Elemental Accident*; or as the Ancient Phyſicks terms it, *a Specifick form*. But it is called a *fifth Eſſence*, on this Account, becauſe four *Eſſences* lie hid in the three firſt *Principles*: Therefore the Elemental accident, and that which in this place is called a *Quinteſſence*, hath a Nature neither hot nor cold, and is without all complexion in it ſelf: But that I may the more clearly diſcover it by an Example, 'tis the Quinteſſence introduceth firm Health alone, like that fortitude and vigour, or firm Health, which is in a man without any complexion, and is prolonged and continued to the end or termination of it ſelfe. Thus doth the virtue lye hid in Nature: For whatſoever drives out ſickneſſes, is no other thing then a certain comfortative, even as the driving out of an Enemy by an acquiſition of force and power. As for the nature of things,

'tis

'tis to be ſuppoſed that there is nothing amongſt natural things that is (*alias*, but is) deſtitute of virtue, unleſs it be of a laxative nature, and that is (*alias*, becauſe it is) as much as a *Quinteſſence*, for that it is an Accident without a complexion. Although *Friqidity* doth ſometimes looſen, and ſometimes heat, yet 'tis preternatural, and is by reaſon of the virtue of the *Relolleaceous* Nature: But whatſoever operates according to Nature, is the quinteſſence of that thing: For hereunto is the virtue diſpoſed, *viz.* that it may take the filth away from the body, even as *Incarnatives* do (in the healing of Vlcers) induce new fleſh, by this means (or, on this account) that by their interveening virtue the peccant matter may be removed: theſe three things are of a threefold Eſſence, but 'tis but one virtue, which by a proper juſt title, may be called a *Quinteſſence*.

CHAP. II.

FOR the knowledge of thoſe *degrees* which are of a Quinteſſentiality, and eſpecially of thoſe things that comfort, there are in the firſt place requiſite four obſervable things: Firſt, What ever is of the earth obtains the firſt *degree* of Health. Secondly, Whatſoever is of the Air, affects the ſecond *degree*. Thirdly, What ever is of the Water, poſſeſſeth the third *degree*. Fourthly, Whatſoever is begotten by the fire, claims the fourth *degree*. Moreover, he labours in vain, whoever he be, that thinks to extract a Quinteſſence out of Terreſtrial things, equal to that which is extracted out of the Ayre. In like ſort that thing which is from the Ayre can never be compared to that which hath its riſe from the VVater: And thus are you alſo to judge concerning the fourth Element; an example you have in the extraction of the Quinteſſence out of *Celondine*. 'Tis in vain to endeavour by the Quinteſſence of *Celondine*, to attain to, or match the Quinteſſence

eſſence of the *Phœnix* and likewiſe by the Quinteſſence of the *Phœnix* to equallize the Quinteſſence of Gold; likewiſe by the Quinteſſence of Gold to match the Quinteſſence of Fire. Although that in *Celondine*, *Bawm*, *Valerian*, there is a greater *Arcanum* then is in the reſt, (Herbs:) yet is there ſuch an excelling precedency in the *degrees*, that that *Arcanum* is much tranſcended by many parts. So in every *degree* one thing is of an higher ſtate then another; therefore amongſt the Earthly terrene things 'tis to be obſerved, whether or no *Celondine* outſtrips *Bawm* and *Bawm*, *Valerian*: the like Judgement is to be had concerning the other three Elements.

CHAP. III.

WHatever I have treated of in the former chapters, hath been onely to this end, that I might deſcend unto the following ſigns of *Degrees*, and that ſo it might be made manifeſt by what means or order the *Degrees* in the Elements conſiſt: For I am not ignorant of the great diſſention of *Platearius*, *Diſcorides*, *Serapio*, from this point; and of the others alſo, which have been followers of them, who have written many things of a *Quinteſſence*, but falſly.

But thou, whoever thou art, ſeek the knowledge of this *Quinteſſence* from Experience, for ſo ſhalt thou find out the *Degrees* in their diviſion. But that it may alſo be manifeſted by what means Diſeaſes may be driven out by the *Quinteſſence*, thou muſt firſt of all diligently obſerve the concordance or coherence of things and diſeaſes; for ſome virtues give an aſſault onely in the *Synochia*, otherſome in the *Mania*, or Madneſs; others in the *Aſchlyte*, others in the *Lethargy*, &c. And this is to be imputed to the concordant property. I eſteem it worth knowing in this place, that which lyes hidden in Nature, as in *Gelutta*, or the Herb *Chameleon*, and *Bawm*, which renovate

vate and convey away the Diſeaſe without any virtue of the *Degrees*, *viz.* in renovating and repairing the former Juvenility, or Youthfulneſs and Luſtineſs: But by what reaſon or cauſe, and by what virtue theſe things are done, is declared in the Book of *Long Life*, as ſome certain peculiar Myſteries, which (beſides *Arcanum's*) are in the Nature of things. Wherefore I think it expedient to paſs them over in this place, that ſo I may proſecute what I have begun, concerning the *degrees* of the four Elements. And although here are many and ſundry virtues which do overcome and conquer Diſeaſes, ſome by their *diaphoretick* Nature, others by a *Narcotick*, others by other properties; yet as for theſe things, I refer them to thoſe that give their mind to *Theorems* and *Speculations*.

CHAP. IV.

EVery Confortative is temperate: In this place the Subſtance will impead or hinder nothing, be it cold, or be it hot; yet notwithſtanding it will not at all endamage the *Quinteſſence* in its work: Moreover, every Specifick is a *Quinteſſence*, without any corrupting, (or breaking) of its own body: Beſides, there is nothing temperate but the *Quinteſſence*; all kinds of bodies are Elementated in nature, and in their proper accident.

The degrees of Health.

Sueh things as proceed forth from the *Earth*, do poſſeſs the firſt *degree* of health, as

All kindes of
- Herbs.
- Seeds.
- Roots.
- Sponges.
- Animals.
- Flowers.
- Barks.
- Fruits.

The

The things of the *Ayre* have the second *degree*, as all kinds of *Birds*.

Thoſe of the *Water* have the third *degree*, as

All kindes of
- Metals.
- Marcaſites.
- Kakimeaes.
- Salts.
- Minerals.
- Roſinous Sulphurs.
- Fiſhes.
- Gems.
- Stones.

The things of the *Firem* the fourth *Degree*.

The Tinſture. *The Stone of the Philoſophers.*

Albeit there are ſome other virtues alſo to be obſerved, which lye hid in Herbs, and not in flying things nor in Metals, even as the *Vrſina*, the *Carlina*, or the *Carline thiſtle*, declare, the which admit in themſelves other different virtues beſides the *degree*, amongſt which alſo is the *Smaragdine*, which (beſides others) admits of another, or different virtue in it ſelf; yet they tend not at all to health; for they are onely external virtues, and do not at all avail intrinſecally.

CHAP. V.

HItherto we have ſpoken of *Comfortatives*, now for *Laxatives* and their *degrees*: therefore firſt of all tis to be obſerved, that that diviſion or diſtinction by which

Purgatives are divided into four Natures, is not to be observed in this place, the which (forsooth) are described on this wise, according to the ancient custom: *Coloquintida*, and *Scammony*, purge *Choller*. *Turbith* and *Ellebor*, *Phlegme*. *Manna*, and *Capillus Veneris*, the *Blood*. *Lapis Lazuli*, and *black Ellebor*, *Melancholly*. Besides, some things there are which drive out a yellowish, or yelky *Choller*: Others, an *Eruginous*: Others a yellowish *citrine Hydropical Water*: And others of that kind there be which are elsewhere described, which with us are unworthy of credit, and that on this account, Because the former things operate by (*alias*, upon) the peccant matter, even in any kinds of Diseases whatsoever: And by this Senument or Rule, the innate Disposition of *Coloquintida* is to provoke to stool, where there is *Melancholly*. So *Turbith* stirs up stools not unlike to flyme, even in *choller*; and so is it with the others. Wherefore that Judgement concerning the colours of the Stools or Excrements, is not to be taken from the Nature of the Disease, but rather from that which stirs up the stools. Moreover, although the Stools or Excrements do sometimes make an *Exit*, or outpass, according to the disposition, & by the reason of the sickness from which they are produced; yet 'tis to be considered without difference, with, or in what Purgations these stools are to be stopped, *viz.* not according to the nature of the four Humours, but rather according to the nature of the four *Degrees* which do more powerfully stop the belly. O great *Alaoscopy*, by which men determine to call that in question which could not by any means be apprehended, as shall be the more clearly evidenced beneath, when we speake of Stools.

CHAP.

CHAP VI.

LIke as I have made mention of the *Degrees* of *Laxatives* in the former chapters, ſo in this place do I rehearſe the ſame things, whereby they may take the deeper Impreſſion in your minds, *viz.* that *Laxatives* do not wholly obſerve the *degrees* of the four Elements, but have *mixt degrees*, without any reſpect to the Elements: Wherefore the Nature of the Diſeaſe is to be the more diligently look't into, leaſt you do too raſhly abuſe *Comfortatives* in healing a Diſeaſe; but rather order and accommodate it ſo, that it may on every ſide ſquare with the nature of the diſeaſe, and that thou maiſt, in what place ſoever, apply a degree to the diſeaſe. But leſt we ſhould (in this place) ruſh into this order of purging, with unwaſht hands, as the proverb goes; *this* is the Work, and *this* is the Labour. 'Tis to be obſerved therefore, that ſometimes there are unequal parts in the ſame operation, in the fourth degree: as, ſometimes *Ellebor* takes away that which *Tithimal*, or *Spurge* cannot Likewiſe the *Cataputias*, or great *Spurges*, expell that, which the other two could never bring to paſs: ſometimes *Præcipitate*, ſometimes *Eſula*, or the ſmaller *Spurge*: likewiſe *Caſſia Fiſtulæ*. Beſides, ſometimes in Fevers a Laxative purgeth Febrile humors, as *Centaury*: ſometimes in the Cataleptick diſeaſe, as *Hellebore*: ſometimes in the *Aſcarides*, or Worms, as *Agarick*, and ſo in others of that kind: the cauſe whereof is Nature, and not the humors, the which is hereunto deſtinated, that it may take away whatſoever is Melancholy, or Cholerick, or Phlegmatick, or whatever other thing may relate hereto: For that which you call Eruginous, or ruſty canker'd Choler, may flow out from all theſe, according to the account of humors:

As

As for all these things, what mysteries each have in themselves, apart, experience will declare.

CHAP. VII.

AS for the Degrees of more Intense or Violent, and more Remiss, or slow Purging; note these things which follow:

1.

Polypode	*Sene* (der	*Manna*
The tops of *Rotim*	The tops of *El-*	*Succory* (worz
Maidenhair	*Gamandrea*	The tops of *Dane-*
Turpentine	*Stomachiolum*	*Whey*

2.

Siler montanus	*Asarabacca*	
Sowbread	*Hermodactyl*	
Turbith		

3.

Rhubarb	*Diagridium*	*Scammony*
Esula	*Agarick*	*Centaury*
Vitriol	*Lazulus*	

4.

Both Hellebors	*Tithymal*	*Cataputia*
Colloquintida	*Serapine*	*Præcipitate*

CHAP. VIII.

AS for Incarnatives, and Consolodatives note and observe these things; Incarnatives and Consolidatives

tives have in themſelves four *degrees*; but the *Conſolidatives* do exclude the Elements in the ſame manner as the *Laxatives* do. 'Tis therefore obſervable in the firſt place, in what order or proportion the ſickneſſes which we would heal, have their conſiſtency in the *degrees*: For from hence follows the like *degrees* of Natural things; for ſome heal the Fractures of Bones, others heal wounds, otherſome heal common Vlcers, others cancrous *Æſiomena's*: From thence proceed four *Degrees* on this wiſe.

1.

Fractures of *Bones* are healed by

Lyons foot. *Sanicle.* *Conſolida*, or *Comfry-*
Perewinckle. *Ariſtoloch-* *Serpentina.*
Hypericon. *Rotunda.*

2.

Wounds are healed by

Natural Balſom, *Artificial Balſom*, the *Powders of the Apoſtles*, *Wound-drinks*, *the Emplaſters of the Apoſtles*, *Apoſtolical Vnguents*, *Oile of Hypericon*, *Oil of Centaury*, *Oil of Self-heal*, *Oil of Dill*, *Oil of Turpentine*, *Oleum Benedicti*, *Oil of Tiles.*

3.

Apoſthumes and *common Vlcers* are healed by *Gummed Plaiſters*, *Mummigated Emplaiſters*, *Apoſtolick Emplaiſters*, *Apoſtolick Vnguents*.

4.

Cancrous Æſthiomenaes are healed by a Compoſition of *Mercury*, a Compoſition of *Braſſatella*, a Compoſition of *Realgar*. All ye *Chyrurgions*, come, come hither, (I have not as yet beheld one of ye ſo much as worthy of the title.) Come, come hither I ſay, haſten all ye Impoſtors together, that ye may once know each *Degree* apart, according to what is preſcribed and forewritten, from which you have ſo far ſtrayed ſome certain Ages, being taken with the allurements of your ſilly Receipts, which even from your childhood, (as 'twere) ye have one after another begged, but are not worth a Nut. Repent I pray, repent, and now at laſt ceaſe from your *Vnguents*, *Sparadaps*, and *Cataplaſmes*, which are toſſed up and down in a confuſed manner, and approach unto the true Order of Curing.

CHAP IX.

MOreover, there are other things different from the former, which do equally as well poſſeſs their proper *degrees*, of which ſort are *Poiſons*, in which the *Degrees* are even moſt ſpecially to be obſerved, that they be not admitted into the compoſition of Receipts, according to their Elementated Nature; therefore in the firſt place the quantity of the *Poiſon* is to be look't into, and then the weight is to be prepared, and that by this Rule.

Poiſons in their DEGREES.

1.

The Simples by themſelves.

Colcothar. *Allum.*

2. The

2.

The Reverberated things,

Spirit of Iupiter. *Spirit of Saturn.*

3.

The Calcinated things,

Tartarum. *Scissum.*

4.

Sublimated things,

Arsenick. *Mercury.*

The other kinds of *Poisons*, as of *Spiders*, *Toads*, *Scorpions*, *Lyzards*, *Serpents*, the lesser *Dragons*, and others, forasmuch as they are not Ingredients, I think good to pass them by, except *Tyrum*, or the *Tyrian Adder*, which shall be spoken of in its place.

Besides, there are some things which provoke the *Menstrues*; wherefore in stopping the Months, the things most fitly appropriate shall be related, *viz.* amongst the other Receipts, like as the Nature or Order of their *Degrees*, according to the Prescription or Rule of the composition of Receipts. Moreover, there are things which repress Humours, and provoke Vrine: All these things, and what else is like them, are to be sought for from Experience and Concordancy. Thus much of the *Degrees*: As for what else may be desired in this place, daily use will declare: Now of the *Spagyrical Degrees*.

CHAP. X.

BY the *Spagyrical* Industry, four *Degrees* do proceed forth in the same manner with the four Elements,

which overcome the other *Degrees* in their quantity. Moreover, whereſoever the laſt *Degree* terminates or ceaſeth, there the firſt Point in *Spagyrical* things, begins on this wiſe.

1.

The Oil of all { *Herbs.* *Roots.* *Seeds.* *Oiles.* *Rozins.* *Gumms.* *Fruits.* *Muſhroms.* *Moſſes.* } By diſtillation.

2.

The Oile of the { *Vulture.* *Dove.* *Heron.* *Crow.* *Pye.* }

3.

The Water of Vitriol [the Liquor or juyce of it.]	*vive.* *Viridity of Salt.*	*Oiles of Metals.* *Liquors of Gems.*
Mercurial Water.	*Alluminous-* *Waters.*	*Potable Gold.*
Oil of Argent-	*Calcinated Oils.*	*Eſſence of Antimony.*

4.

Oile of Chriſtal.	*The Tincture.*
Oile of the Berill.	*The Philoſophers Stone.*

All

All theſe things are hot; for the *Spagyrical Degrees* do take away the Elementated, and tend in their *degrees* above that which is Elemented. Wherefore, for the knowledge of theſe *Degrees*, a plenary and perfect Experience is requiſite, that you may ſee the preparation of thoſe things which deſcend, or go out of an Elementated thing, (to that *Degree*) wherein they overcome and tranſcend that which is Elementated.

The things which come from the *Earth* are of the firſt *Spagyrical Degree*, as out of the

- Seeds of
  - *Dill.*
  - *Juniper.*
  - *Cardamoms.*
  - *Cloves.*
- Roots of
  - *Henbane.*
  - *Reuponticke.*
  - *Angelica.*
  - *Oſtritium.*
- Woods of
  - *Hebony.*
  - *Juniper.*
  - *Saunders.*

2.

The things from the *Aire*, are of the ſecond *Degree*, as out of the

- Fruits of
  - *Nuba.*
  - *Ilech.*
  - *Terniabin.*
- Volatiles, or Birds
  - *Phenix.*
  - *Eagle.*
  - *Dove.*

3.

Things of the *Water* are of the third *Degree, as of*

- Metalls
  - *Gold, Mercury, Silver.*
  - *Copper, Lothen, Iron.*
  - *Lead.*
  - *Tin. Electrum.*
- Gems, the
  - *Saphyr. Smaragdine.*
  - *Granate.*
  - *Topaz Ruby. Iacynth.*
  - *Amethist. Corralls.*
- Mineralls
  - *Marcasite Kakimia.*
  - *Talk Realgar.*
- Salts,
  - *Vitriols.*
  - *Alums.*
  - *Salts.*

4

Such as are from the *fire* claim the fourth *Degree*, As of——

- *Beryll.*
- *Christall.*
- *Arde*, alias, *Arles.*

And those things that descend from the aforesaid four *Elements*, as *from the Earth.*

Aqua-vite, or *Distilled Balsams.*

Circulated water.

Distilled liquors.

From the *Aire.*

Distilled Birds. Teremiabin. Nuba. Ilech.

From the *Water.*

Potable Gold. Liquor of Silver. Resolution of Mercury. Things Sublimated, Calcinated, Reverberated, Resolved, Congealed.

From the *Fire.*

Liquor of *Chrystall.* Liquor of the *Beryll.* Liquor of *Arde*, or *Arle.* The

The Fourth BOOK

Chap. I.

EVen as I have earneſtly commended in my former Books, thoſe things which concern *Degrees*, together with the differences of them; ſo likewiſe in this place do I again commend unto thee the difference by this Rule. Thoſe Herbs which are of a cold Nature, and of the Earth, are not univerſally profitable for all the Diſeaſes of an hot Nature; nor on the other ſide, are ſuch as be hot, for the Diſeaſes of a cold Nature: From theſe things are gathered ſeven kinds of Diſeaſes, and alſo ſeven kinds of Heats and Colds, of which ſort (amongſt the other Members) are thoſe of the Heart.

This difference is to be even chiefly obſerved in the beginning of this Book, whereto is prefixed a title of the *Compoſition of Receipts*, that thoſe things which the *Liver* wants, whether it be hot or cold, may be ſought for from the ſame-like Herbs: So thoſe things in which the *Brain* is defective, require their proper Herbs. Moreover, although the *Herbs* are generally either *hot* or *cold*, yet theſe *Herbs* that are for the *Spleen*, do nothing at all benefit the ſicknеſſes of the *Reins*: Wherefore next to the knowledge of the *Degrees*, follows the difference of the *Herbs* after this wiſe.

CHAP. II.

YOu muſt know the difference of *Herbs*, thus: Firſt of all the *Herbs* are divided into ſeven ſpecies, together with the reſt of the Elements; and that according to the Order and Nature of the *Aſtrum*, or Stars, the which is, as well as theſe, put or digeſted into ſeven ſpecies or kinds: Beſides, by the ſame account or reaſon that theſe receive a ſevenfold diviſion, by the ſame reaſon doth the body receive a ſevenfold partition, and every of them do affect their *like*; as thoſe things that are under the Sun are appropriated to the *Heart*, & are twofold: But thoſe things that are under the Moon, to the *Brain*, and that in the degrees of both; thoſe that are under *Venus*, heal the *Reins*; thoſe things that are under *Saturn*, comfort the *Spleen*; thoſe under *Mercury* defend the *Liver*; thoſe under *Jupiter* do reſpect the *Lungs*. Laſtly, the things that are under *Mars*, are referred wholly to accommodate the *Gall*. Beſides, although the *Herbs*, together with the *Simples*, are not governed by the Planets, nor the Planets by them, yet is there exiſting a certain ſingular Dominion or Ruling in every Element, without the commixtion of another.

CHAP. III.

NOw for the knowledge of thoſe Elements which relate to the *Heart*, you are in the firſt place to obſerve, that whatſoever regenerates, is moſt friendly to the *Heart*, [☉] as *Gold*, *Bawm*, *Nuka*, &c. Moreover, whatſoever abſumes or takes away *Phlegm*, by the interveening native fragancy of the thing, is referred to the *Brain*, [☽] ſuch as are the *Roſe*, *Camphyr*, *Muſk*, *Ambergreeſe*. Alſo, whatſoever quencheth or appeaſeth the blood, or makes it warm, ſerves for the *Liver*. [♀] That which provokes

provokes urine & encreaſeth the *ſperm*, ſerves for the *Reins* [♀.] that which conſerves long life, is for the *ſpleen*: [♄] Whatſoever deoppilates or unſtops, is for the *Lungs*: [♃] The knowledge of theſe things conſiſts in Experience, and rather in that which is of Philoſophy, (that is of Regeneration) then that which is Medicinal, (that is of Diſeaſes;) but yet that, which is born of, or proceeds from tranſmutation; for there, both the Philoſophical Experience, and alſo the Medicinal, do concur, and ſo the proper and Genuine Diatheſis, or Diſpoſition of every thing is found out.

CHAP. IV.

THerefore the tranſmutation being known, which diſcovers and ſhews the ſeven Species both of Cold and Hot, tis to be obſerved, that whatſoever regegenerates and expels that which is waxen old, and brings cleanneſs, and renders a thing whole, and ſo uncorrupt, is concluded under the ſame ſpecies or kind, whether it ariſeth from the cold or the heat of the Elements. Moreover, whatſoever in tranſmutation conſumes ſuperfluous Humours, (as Salt takes away the Lepreſie of the Moon) is a moſt preſent Remedy for the *Brain*. In this place you ſhall obſerve, that Herbs are not to be adminiſtred on this account, becauſe they are *Lunar*: but becauſe they reduce and conſtrain *Lunar* things into their own power: For, the *Brain* is by no means healed by *Silver* or *Luna*, but rather by thoſe things which contend and fight with theſe: Alſo, whatever fortifies or ſtrengthens againſt Ruſt or Putrefaction, and conſerves things in eſſentiality, (as thoſe fix things which are found out in the tranſmutation of Metals) doth by the ſame reaſon conſerve the *ſpleen* uncorrupt; ſo whatſoever reſolves a Subſtance, or a body into a Liquor, comforts the *Liver*, and expels that which is repugnant. But whatſo-

whatsoever doth resolve so far, as to separate contrarieties one from another, is imputed to the *Lungs*, such as are the *Alkali* in *Tin*. Last of all, Whatever prepares things, and renders them fit for encreasing or augmenting of transmutation, such as are the conjunctions of *Arcana's*, is to be made use of even in the chiefest or first place. As for these things, seek the experience of them out of the transmutation of Nature; Nor do not (in the interim) tire or weary out your whole life time, with your pittiful and deplorable *Degrees*, nor in those cold, feeble descriptions of *Herbs*, which the unsavoury, and unprofitable Books are full of, for these things are not assistants and helpers, but are rather tyrannical and full of cruelty against the Lungs.

CHAP. V.

MOreover, this which follows will declare in what order or manner the seven aforesaid species or kinds, are found to be in the four Elements, *viz.* what is of the *Earth*, of the *Ayre*, of the *Water*, and finally, what is of the *Fire*; by the description of which, thou shalt judge of the manner of composing Receits, and that on this wise.

Such things as are from the *Earth*, and are of an *Hot* Nature.

☽ The Brain.	☉ The Heart.	♀ The Reins.	☿ The Liver.
The Viridity of Salt.	*The Essence of Bawm.*	*The Correction of Sives.*	*The Liquor of Brassatella.*
the Liquor of Vitriol.	*The Quintessence of Gold.*	*The Essence of Satyrion.*	*Of Manna.*
the Liquor of Lunaria.			*Of Zilo-aloes.*

♄ The Spleen.	☿ The Lungs.	♂ The Gall.
The Myſterie of black Elebor.	*An Extraction from the Lungs.*	*The Quinteſſence of Celondine.*
Of Valerian.	*From Vſnea.*	
Of Vervain.		

Such things of the *Earth* as are of a *Cold* Nature.

Brain.	Heart.	Reins.	Liver.
Eſſence of Geloen.	*The Matter of Laudanũ*	*Materia Sintorum.*	*The liquor of Sene.*
Eſſence of Anthos.	*The Matter of Pearls.*	alias, *Stincorum*	*Q. of Blood.*
alias *Anthera.*	*The Matter of Saphyrs.*	*The matter of Lettice-ſeed.*	*Q. of Gamandrea.*
			Q. of Cichorea.

Spleen.	Lungs.	Gall.
Compoſitio Cand.	*The Matter of Dew.*	*The Compoſition of Agreſta, (or Verjuyce, viz. the juyce of unripe Grapes.)*
Confectio Dubeltieleph	*The Matter of Sulphur.*	
	The Matter of Ologan.	*The Compoſition of Balauſtium's, or Pomegranate flowers.*

CHAP.

whatſoever doth reſolve ſo far, as to ſeparate contrarities one from another, is imputed to the *Lungs*, ſuch as are the *Alkali* in Tin. Laſt of all, Whatever prepares things, and renders them fit for encreaſing or augmenting of tranſmutation, ſuch as are the conjunctions of *Arcana's*, is to be made uſe of even in the chiefeſt or firſt place. As for theſe things, ſeek the experience of them out of the tranſmutation of Nature; Nor do not (in the interim) tire or weary out your whole life time, with your pittiful and deplorable *Degrees*, nor in theſe cold, feeble deſcriptions of *Herbs*, which the unſavoury, and unprofitable Books are full of, for theſe things are not aſſiſtants and helpers, but are rather tyrannical and full of cruelty againſt the Lungs.

CHAP. V.

MOreover, this which follows will declare in what order or manner the ſeven aforeſaid ſpecies or kinds, are found to be in the four Elements, *viz.* what is of the *Earth*, of the *Ayre*, of the *Water*, and finally, what is of the *Fire*; by the deſcription of which, thou ſhalt judge of the manner of compoſing Receits, and that on this wiſe.

Such things as are from the *Earth*, and are of an *Hot* Nature.

☽ The Brain.	☉ The Heart.	♀ The Reins.	☿ The Liver.
The Viridity of Salt.	*The Eſſence of Bawm.*	*The Correction of Sives.*	*The Liquor of Braſſatella.*
the Liquor of Vitriol.	*The Quinteſſence of Gold.*	*The Eſſence of Satyrion.*	*Of Manna.*
the Liquor of Lunaria.			*Of Zilo-aloes.*

♄ The Spleen.	♃ The Lungs.	♂ The Gall.
The Myſterie of black Elebor.	*An Extraction from the Lungs.*	*The Quinteſſence of Celondine.*
Of Valerian.	*From Vſnea.*	
Of Vervain.		

Such things of the *Earth* as are of a *Cold* Nature.

Brain.	Heart.	Reins.	Liver.
Eſſence of Geloen.	*The Matter of Laudanũ*	*Materia Sintorum.*	*The liquor of Sene.*
Eſſence of Anthos.	*The Matter of Pearls.*	alias, *Stincorum*	*Q. of Blood.*
alias *Anthera.*	*The Matter of Saphyrs.*	*The matter of Lettice-ſeed.*	*Q. of Gamandrea.*
			Q. of Cichorea.

Spleen.	Lungs.	Gall.
Compoſitio Cand.	*The Matter of Dew.*	*The Compoſition of Agreſta,* (*or Verjuyce,* viz. *the juyce of unripe Grapes.*)
Confectio Dubeleleph	*The Matter of Sulphur.*	
	The Matter of Ologan.	*The Compoſition of Balauſtium's, or Pomegranate flowers.*

CHAP.

CHAP. VI.

Such things of the *Ayre*, as are of an *hot* Nature.

The Brain, Heart. Reins, Liver. Spleen, Lungs, Gaul:

Nuba. *Ilech.*
Cymona. *Hallereon* *Thereniabin.*

Such things of the *Ayre*, as are of a *cold* Nature.

Halcyon, or the king-fishes. *Ilech Crudum.* *Arles Crudum.*

CHAP. VII.

Such things of the Water *as are of an* Hot *Nature.*

The Brain.	*The Heart.*	*Reins.*	*Liver.*
The Oyl of Mercury.	*Aurum Potabile.*	*The Essence of Vitriol.*	*The Mistery of Mercury.*
Of the ☽.	*Liquor of the Sun.*	*The Q. E. of sulphur.*	*The Mistery of Antimonie.*
The Essence of silver.	*The Oyl of the seventh, that is, of Saturn.*	*Flos of Venus.*	
The Essence of the sixth, that is, of Venus.			

Spleen.	Lungs.	Gaul.
The Magistery of Asphaltum.	*The Flos of* Jupiter.	*Crocus of Mars.*
Rubedo de Nigro, or the Red of the black.	*The Extraction of* Tin.	*Topazius é ferro (or the Topaz out of Iron.*
	Talk Resolved.	

Such

Such things of the *Water* as are of a *cold* Nature.

Brain.	Heart.	Reins.	Liver.
The juyce of the Amathiſt. *The Liquor of Granat's.* *The compoſition of Gems.*	*Both Marcaſites.* *White Talke.*	*The Tinſture.* *Lapis de Phyſico, or the Philoſophers ſtone.*	*The ſpirit of Saturn.* *The Eſſence of Lead.*

The Spleen.	The Lungs.	The Gaul.
The Myſtery of Mercury coagulated.	*The Flos of* Crude Jupiter.	*Ferrugo de Quinto, or the ruſt of the fifth,* viz. ♃.

CHAP. VIII.

Such things of the *Fire*, as are of an *Hot* Nature.

The *Brain, Heart, Reins, Liver, Spleen, Lungs, Gauls.*

Noſtoch. Calidum, or hot Noſtoch.

Such things of the *Fire*, as are of a *cold* Nature.

Arcana's, of Chriſtall.
Magiſtry's of Beryll.
Liquores Citronei.

CHAP.

CHAP. IX.

THE *Degrees*, and the ſpecies or kinds of the *Degrees* being known, then at length attempt the compoſition of Receits, according to the preſcription of the following Rule. Like as there are four Elements, ſo four ſorts of Receits are to be prepared; thus: *Viz.* Some kinds of Diſeaſes there are which affect *terrene* remedies; otherſome deſire *Aereal*; others require *Aquaous*, or *Watery*; and others *Ignious*, or *Fiery*. Firſt of all therefore, the ſickneſſes or diſtempers are to be taken notice of in the aforeſaid ſeven Members, *viz.* Amongſt, or to what Elements they have relation; for, thencefrom are the Simples to be taken with which you would prepare a compound, according to the reaſon and order both of the *degrees*, or ſpecies and kinds of them; therefore in Elementary ſickneſſes, (ſuppoſe in earthly ones) the Compound is not to be prepared higher then *its Degree*, but is to be left in that ſelf-ſame *Degree*. The like is to be underſtood in *Aereals*, that nothing of the other Elements is to be thereto admixed. After the ſame manner are you to judge of the other Elements, as of the *Water* and *Fire*. But that you may accommodate and proportion the ſeveral ſickneſſes, to the ſeveral Elements, this is the Work, and this is the Labour: For from thence happens that common Error which oftetentimes buds forth in the *Gout*, in Paralitical Diſeaſes, and others of that kind, becauſe of the prepoſterous and raſh order of Healing, which unskilful men ſet upon; An example you have in the *Epilepſie*, the ſpecies or kinds of the *Epilepſie* are ſubjected to the Element of the *Water*; wherefore 'tis to be healed by thoſe things which are called Minerals; and thus are you to judge of the reſt.

CHAP.

CHAP. X.

AS for the general Rules of the compoſition of Receits, take them thus: All ſuch Receits as are to be prepared for Elemental Diſeaſes, do conſiſt of ſix things, whereof two are of the Planets, two of the Elements, and finally, two of the Narcoticks. Although they may be compoſed of but three, ſo as that but one of each may be taken; yet *theſe* are more infirm and weaker then thoſe that are to be admitted and uſed to the order and reaſon of Healing. But to return to my former ſayings, there are two (I ſay) which conſiſt of the Planets on this account, becauſe they unite, commend, and correct the Medicine: two of the Elements, that the *Degree* of the ſickneſs may be overcome. And laſtly, two of *Narcoticks*, for this reaſon, Becauſe the four aforeſaid parts are too weak to prevent the critical day, and to expel the Diſeaſe before the *Criſis*. Wherefore in this place of Compoſitions, you are chiefly to obſerve that you prevent the *Critical* day: ſuch Receits therefore as are thus prepared, are very fitly availeable in accute, very accute, and the moſt accute Diſeaſes, the which Receits thou muſt make uſe of on every hand.

CHAP. XI.

LAſtly, as for the *Weights*, obſerve the following Rule. In the firſt place note the *Degree*, leaſt that the *Degree* be vanquiſhed or exceeded by the Medicine, and whether it agrees and ſquares with its proper *degree* on every part; but ſo order it, that theſe threefold ſpecies or kinds do not corrupt or hurt one another: Next to thoſe things, diſpoſe of, and frame your *Weight* by this Rule: Firſt of all, ſuch things as are of the *Planets*, reduce to four parts in the Receit; ſuch as are of the Elements

lements, to three parts; ſuch as are of *Narcoticks*, to one part: And that my Advice may be the more clearly evinced, I will addreſs my ſelf to thoſe compounds which are compoſed according to this manner of preparation, and that on this wiſe: Take the Eſſence of the *Planets*, rhe *Elementated* Eſſence, and finally, a pure *Narcotick*: Otherwiſe, if the *ſubſtances* are admitted into the *Weights*, the Receit becomes depraved: For this compoſition is not to be made of the *multitude* of Graſs or Hey (according to the preſcription of the Catarractiſts, or blind Doctors) bur rather of the *Native Virtues*. Thus much for the Compoſition of Receits in general; but as for the order and reaſon of compoſing and fitting the ſeveral Receits, for the ſeveral Diſeaſes, that ſhall be declared in the fifth Book.

THE FIFTH

BOOKE.

CHAP. I.

FIrſt of all, in the deſcription of *Receits*, divide rhe Diſeaſe into four ſpecies or kinds, then refer or reduce theſe ſpecies into the four Elements, and that *degree* which offers it ſelf, do thou take, and proceed by the following Rule. Moreover, if there ſhould happen a transferring of the Diſeaſe from one *degree* unto another, take the ſame *degree*; for thus are healed the ſickneſſes of the *firſt degree*, which are of the *Earth*; of the *ſecond degree*, which are of the *Ayre*; of the *third*, which are of the *Water*. And as for tha

that which attaineth to the fourth *degree* it muſt be healed by the *Tincture* only; otherwiſe there is nothing that can be profitably uſed in this place. Beſides, although I have in the former Book preſcribed, that a Receit ſhould be prepared with ſix parts, yet can it be done with three parts, or the former ones may be doubled, and ſo may be twelve in all: or it may be thus deſcribed: Take of thoſe things which are of the *Planets*, four; thoſe of the *Elements*, two; of *Narcoticks*, one; but ſo, that you may withall (according to the order of this Deſcription) diſpoſe of the *Weight* on this manner: Take of thoſe things that are of the *Planets*, four drachms; of *Elementated things*, three drachms; of *Narcoticks*, one drachm: For thus ſtands the buſineſs, *viz.* in the *Weight*, and not the *Number* of Simples. Again, the force and virtue, and conſequently, the effect of thoſe things that are admitted into the deſcription of this Receit, hath its relation to the *Doſe*, (or *Endowment*) and not to the *Weight*, nor to the *Receit*: as for inſtance, In thoſe things which are of the Planets thou maiſt perceive that there is a greater energy or power, then in the Elementated things; but this is from the *Doſe* or giftedneſs, & not from the *Weight* or *Receit*: Wherefore the above-meaſure is to be obſerved. Laſt of all, In this place is requiſite a greater knowledge of the Medicinal *Art*, *viz.* that you ſet not upon the way of healing before the time, but rather handle your affairs ſo diſcreetly, that where need is of purgation, there purge; where need is of healing, there heal; where of conſolidation, there conſolidate, on this manner as follows.

CHAP. II.

AS for the compoſition of Receits which are preſcribed for *Laxatives*, there are two things needful which are to be ordered againſt the *Laxation*, the one

to comfort, the other to mitigate; and being thus ordered, this deſcription of Receit is void of all danger: Firſt of all therefore, wee'l ſpeak of that which belongs to comforting.

Take *Spices*, *Cinnamon*, *Cloves*, *Nutmegs*, and others of that kind: But for that which appertains to *Mitigation*, take *Anodynes*, and let them be the leaſt in *Weight*; and by theſe two things are thoſe other (how many ſoever they are that are in the Receit) corrected: Nor is it in this place needful to obſerve this difference, *viz.* What purgeth *Choller*, or what purgeth *Phlegm*, but rather Experience is to be look't into, as to what is beneficial, according as is mentioned in the manner of healing: For the conſideration of *Purging* is the greateſt thing of all, which a skilful Phyſician ought to obſerve.

CHAP. III.

NOw follows an Example In *Laxatives*: Thoſe things which provoke to *Vomit*, are thus deſcribed: *Take of white Ellebor, one* drachm: *Cinnamon and Nutmegs, of each half a* drachm: *the juyce of Thebaicum, one ſcruple*: This deſcription ſhews both the *Weight* and the *Nature* of *Vomitives*, which do alſo purge by ſtool on this manner: *Take of Vomitives one part*, of *Comfortatives as much*; *of Thebaicum-juyce, a third part of the Laxative ſimples*; then order and digeſt them according to the manner of confection, & adminiſter them according to the proportion of their giſtedneſs: Or do on this wiſe: *Take of Mithridate, and Rob de Ribes, of each half a drachm*; *the juyce of Poppy, one ſcruple*: *Precipitate one drachm, make them into a form*: Or on this wiſe. *Take of Cataputia, Tythimal, Ellebor, of each one ſcruple: of Anniſe, Fennel, Crocus Martis, and Terra Sigillata, of each* 15. *Granes*: *the juyce of Thebaicum, of Poppy, and of Henbane, of each*

ſeven

seven Grains, dispose them into a form: But if the *Vomitives* do not operate by stool, (*alias*, but if they operate by stool, and not as *Vomitives*) such as are *Rubarb*, *Colloquintida*, and others of that kind; take those which are the most efficacious *Laxatives*, and that consist in the *third Degree*; join them to *Confortatives*, and to a sixteenth part of *Narcoticks*; on this wise. *Take of Scammony one Drachme, Species of Gems and Diamoscus, of each half a Drachm, of Opium half a scruple; Mix them to a form.* The like is to be judged of *Rhubarb*, and the rest. Furthermore, if they reach to the *second Degree*, adde a twelfth part of *Narcoticks*, as 'tis customary to do in *Turbith*, and *Hermodactils*, and the rest of that kind: But if they are of the *first Degree*, then alter nothing, but so conjoin them with *Confortatives*, so as advisedly to consider whether or no thou wouldst have them cold or hot; Prepare them with the *Confortatives*, after this manner.

Take of *Diagridium*, *Agarick*, and *Sowbred*, *of each one scruple*; of *Red Corrals* one Drachme; *of Opium* one Scruple: Or else thus. Take of *Vomitives* and *Laxatives* together, yet so as that their own weight may be preserved on both sides; and so *double* the Receipt, then mix it to a form.

CHAP. IV.

IN *Curatives*, (whether before or after Purgation) the Receipts are described according to the Physical art and knowledge on this wise: First of all place each of them in the *first Degree*; If therefore the Disease be transmuted from the *first degree* into the *second*, from the *third* into the *fourth*, do accordingly. In the *jaundice*, Take of *Locustæ* one *Drachme*, of *Centaurie* 2 *Drachmes* of *Restbolæ*, alias, *Rebisolæ*, three *Drachmes*: Mix them according to the Prescription of Experience with the ad-

dition of Wine; then administer it by way of a Potion: Now, if by such a Receipt the Patient be not cured, then seek into the *second, third* or *fourth degree*, and according to the manner of my Prescription describe thou the Receipt.

Therefore, there are three things to be considered of, in the Composition of Receipts, *viz.* the Specifick of the *Planets*, as *Latusci*, that is, *Mouseare*: Then the *Elementated* things of Nature, as *Centaury*, and finally, *Narcoticks* as *Resibolæ*, *Opium*. Moreover, although *Centaury* doth more fully operate then the Elementated things; yet notwithstanding experience requires this: But whereas the *weighs* doth not agree with the Rule in the present Receipt; the cause of it is the now spoken of Experience, which composeth the Receipt from its own nature, and not from the Rules: So likewise in *Feavers*, Take of *Nectar* one *Drachme*, of *Crabs* half a *Drachme*: of the juyce of *Thebaicum* one *scruple*: But such as do follow the Rules, have the same Proportion with the former description, which consists of six Parts or more: But I would rather have Experience, then that bare painting of such mens writings as study Rules only.

CHAP. V.

IN the falling sickness, where the Receipt hath need of a Composition in the *third degree*; there a Compound hath no place, but a Simple onely is to be administred; as by the spirit of *Vitriol* and others of that kind. In the *first degree*, the Receipt is to be described according to the prescription of the *first degree*, according to this advise. In the *Palsey*, Comfortatives are to be administred by themselves, as *Aqua vitæ*, the *Essence* of *Lavender*, *Aurum Potabile*, the *Liquor of Gems*, and others of that kind: so in the *fourth degree* is the Rule to be observed. Moreover, if there happens a twofold need

or

or use of Medicine, *viz.* within the skin, and without it, as in the *Palsy*, then administer also duplicatly to the *Paralitick*, and *contracted*, *Inwardly*; according to the aforesaid manner; but *outwardly*, a Balsom, according to Experience, even as the manner of administration is. But those things which are made for a Balsom, take on this manner: First of all, take onely those things which are of the Planets, and do not look after either *Elementary* or *Narcotick* things: As in *Contractures* the highest Experiment is the *specificum of Serpentina*, then also the fatness which is extracted out of *Ebony*, men, *Turpentine*, *Oile of Nuts*, *Oile of Guaicum*, and others of that kind. Now by this account there are innumerable things which follow Experience, and not the rules; For those kinds of Diseases are better to be healed by such things as are found out by long and daily use, then by Canonical Receits.

CHAP. VI.

IN *Incarnatives* both Experience and Rules are to be observed on this manner: Diligently and exactly inquire whatsoever is of the Planets, and withall in what *degree* it accords with the *Incarnatives*; then the order of making the Composition, as the following Receit in the Fractures of Bones doth demonstrate.

Take of *Comfry*, *Aristolochia-Rotunda*, *Serpentina*: of each one pound. Moreover, although besides this, there are infinite ways mentioned for the healing the fractures of the Bones, yet notwithstanding, whatsoever is here adhibited, besides what hath been said, doth hinder and impead the present order of Healing: Nor do I judge it fit silently to pass over in this place, the various and many kinds of *Consolidaes*, as also the known things of the *Serpentina's*, and those that are unknown; & therefore they shall not be rehearsed by me, because they do

nothing at all impead the Weight, but are referred unto the ſame, according to the preſcription and Rule, without reſpect of either Heat or Cold, which do corrupt and mar the deſcription of the Receipt: But in *Wounds* obſerve the following way of compoſition. Firſt of all, Collect into *one* whatever are of the *Planets* and *Wounds*, each according to Experience, thus: Whatſoever is of a *Crude Balſom*, bring to an Oile by extraction, and that too, in an equal Weight, without any addition, either of Heat or Cold, ſo that thou maiſt abide, or depend on *Specificks* alone: thus *Gumi* muſt be dealt withall in *Emplaſters*, or *Apoſtolick Vnguents*, and let them be, (*alias*, unleſs as far forth as they be) a ſixth part with reference to the other ſpecies, and the reſt, five parts be of ſpecies, & the body of theſe things hath four weights: But as to a Vulnerary drink, 'tis referred unto Weights, according to Experience, and that too, more intenſly, or more remiſly, on this wiſe: Take of *Pyrola* two handfuls, *Pervinca Diapenſia ana.* one handful; *Agrimonia*, one handful and a half: Now if any thing ſhall be more excellent, forſake others, and cleave to them. Laſtly, although there are many things which are deſired in this place concerning the Receits for *Wounds*, yet without Experience, which is the Mother of Receipts, they cannot be comprehended in a Rule.

CHAP. VII.

IN the deſcription of Receipts for *Apoſthumes*, you muſt firſt of all obſerve, that thoſe things which we have mentioned in the former Chapter amongſt the Receipts for *Wounds*, are not to be here at all admitted: But beſides thoſe things which are of the *Planets*, the Elementary are alſo to be conſidered, that both of them may agree: Beſides, the Receits being ſo diſpoſed, nothing of thoſe things which putrefie, or do purge and cleanſe

leanſe in the place, or locally are to be added thereto: ſ which ſort are *Maturatives*, and *Lenatives*; But the order and nature of this Receipt is thus, that *Gums*, *Incarnatives*, and finally ſuch things as are of the *Planetts* are to be digeſted into the under written weight, *viz.* there muſt be one part of *Gums*, of *Incarnatives* three: and of thoſe things that are *Planetary*, the other two: thus. Take of the Gums *Edellium*, *Ammoniacum*, *Galbanum*, *Opoponax*, of each two Drachms: of *Franckinconſe*, *Myrrh*, *Maſtich*, *Mummie*, *Ariſtolochia-rotunda*, *Aloes Epatica*, ana. *half an Ounce*: *Flos Æris*, *Cinnaber*, *Ceruſe*, *Camphire*, of each *half an Ounce*: All theſe bring into one body in *Litharge beild*, or *Minium*, or only wax, with an admixtion of *Colophonie*: And after this manner digeſt or order the *Emplaſters* of common *Vlcers*, and *Apoſtems*. Laſtly, that the aforeſaid things may have the form of an *Emplaſter*; take both *wax* and *Turpentine*, and that according to experience.

CHAP. VIII.

IN *Æſtioméne's*, or *Cancerous Vlcers*, as the *Serpigo*, *Nolimetangere*, and others of that kind, there are three ways of Compoſing Receipts, to be obſerved: The firſt proceeds from the virtue of the *Plannets*, and heals all *Vlcers* without the addition of any other thing. Such as is *Braſſatella*.

The ſecond is, of thoſe things which are prepared by Medicines that make an *Eſchar*: The third is made out of the Medicaments of *Precipitate*. The Receipt for the making of an *Eſchar*, is thus deſcribed: Take of the *Eſcharmaking Medicines*, *one part*: *Of the Water of Braſſatella four parts*, *uſe that ſame water*. Another is thus: *Take a ſixteenth part of Precipitates*, *and mix it with the Vnguent or Emplaſter Apoſtolorum*, *and adminiſter it*. Although theſe things ſtand thus, yet are they nothing elſe but a

Mercurial Statue (*or Representation*) of those things which Experience clearly shews, & is that, *viz. Experience*, which I would have you highly esteem of, that so you may perfectly know the proper and native force of every thing, and desist from your own present Experience, which is very barren and lean; yea none at all in comparison of him; who like the *Lacedimonian Apollo*, hath four Eares.

THE SIXTH BOOKE.

CHAP. I.

BVt in the description of the Doses, or Guiftednesses; besides those things which we have treated in in the five former Books, as far as concerns the Complexions, and consequently the *Ares* it self, that universal thing, is to be known, which is to be approved of by the nature, *viz.* of that thing, the charge whereof the Phisitian takes upon him; for this alone, as is even occularly proved, ought to be considered in the *doses* or *Giftednesses*. First of all therefore, you are to observe, that every *Guiftedness*, doth (according to its property and true *Ares*) consist either in hot or cold; where also you are to know in the preparing of Receipts, that, as with relation to the *Dose*, or *Endowment*, neither moist nor dry is to be considered: For, as in the beginning I have demonstrated that there

are

are but two Complexions only: So also there are but two *Guiftednesses* onely: For whosoever shall well know, the degree of heat or cold, he also shall not at all be ignorant, that to it, not onely the dry and moist thereof are joined, but also the dry-resolved, & the moist-coagulated.

Besides, thou must likewise know, that in hot and dry there is not at all either an *Arcanum* or *Aniadus*; For as much also as there is no Disease riseth up that requires onely one of these: The sum or chief thing is in hot and cold; for that *Diathesis*, or disposition, bears rule either in *hot* or *cold*; & this is the alone Inclination of, or thing requisite unto, every Disease, *viz.* that onely either of the two be observed by the Physitian, be it either hot, or be it cold, but every *degree* is the *Dosis* of its Disease. Therefore also from the *degree* must the *guifted-property* be taken, the which may be understood by a Comparison of the fire, which hath but one onely *degree*, and yet that *degree* is abundantly sufficient of it self alone, to consume its contrary: and this now is according to heat.

In like sort, all *Ice* hath one *degree*, sufficient to make a member cold, and that is according to cold. In like manner, every Disease hath its *degree*, neither more nor less; even thus also is there a *guifted-property* against every Disease. After the same manner, *Pepper* and *Castor* have their endowments related to *Pepperine* and *Castorean* Diseases, as I may so speak: But there's another Disease which requires its *dose* from the fire. *Sperniola*, and *Camphire*, have *one degree*, and the Diseases which relate to the *Persian fire*, do possess the same *degree*: Thence it comes to pass that *Sperniola* and *Camphire*, are the *Doses* of the same. Again, you are to know, that the things of nature are not so alike graduated as Diseases are, as in relation to the *Dose* or *Guistednes*, but each thing hath its *degree* equal to its *Disease*: and this is the *degree of Doses*.

CHAP.

CHAP. II.

MOreover, becauſe there's but one *degree* onely, nor is any thing (as well in heat as cold) of an higher Gradation then another; 'tis therefore aſſuredly, a chief thing to find out the Doſe *Equality*: But in the things of Nature, and in Diſeaſes, the *degree* of both of them is to be one and the ſame: Nor indeed is any Diſeaſe ſo bad, but the *degree* of the Medicine thereof is higher: For no Diſeaſe can be made (or chance to be) worſer, unleſs it be in reference to the Nobility of Nature.

But now for contriving or adminiſtring the *Doſe* in theſe Diſeaſes, the power or abounding-quality is to be conſidered of on both ſides: From hence therefore take the *doſe*. The power or copiouſneſs of the Diſeaſe will alſo abundantly ſhew thee the copiouſneſs or plentifulneſs of the *Doſe*. 'Tis therefore behoveful for a Phyſician to know what, and how much *Weight* the Diſeaſe is loaden withall; for ſo much *Weight* of Medicine doth the *doſe* likewiſe require; and therefore you are to obſerve that the *Weight* is to be adminiſtred, and not the *degree*, for herein is placed the chief foundation or rule of finding out every *Doſe*. This now muſt proceed from out of the number, and not out of the body of thoſe things, therefore the firſt or chiefeſt thing is this, *viz.* that the *Ares* of the *Microcoſm* cures it ſelf, and not the adminiſtred Medicines: For as ſoon as ever the Diſeaſe ſhall be brought to equallity, it doth preſently follow that Nature her ſelf cures what is contrary unto her: Therefore you are to know, that every *Doſe* is not to be uſed beyond that aforeſaid number that is taken from the Diſeaſe: For there are 24. *Lots* contained in Nature her ſelf, in which number the Medicine it ſelf muſt likewiſe be taken, that ſo it may attain and reach to each Number: The ſame is to be taken out of the Anatomy

of

of Nature: For (as I may ſo ſay) there are herein 24. Minutes of Diſeaſes, ſo are there twenty four *Lots* in Medicines; and therefore by thoſe twenty four Minutes, and ſo many *Lots*, muſt every Phyſician know how to adminiſter his Medicines, that ſo he may bring in an equal Number (on both ſides) into the *Microcoſme*; this done, the virtue of Nature is ſuch, as to cure the ſick: Therefore 'tis worthy obſervation, how that it very often happens, that very many (though their Diſeaſe be dead or extinct) are nevertheleſs, as yet, much like to thoſe that are ſickly, and that for this reaſon, becauſe the virtue or power of Nature it ſelf, agrees not as 'twere, in a univerſal *Harmony*, and therefore cannot exhibit or perform the Office of a Phyſician: from the defect whereof, and not from the Diſeaſe it ſelf, doth death befall.

CHAP. III.

BVt (to ſpeak on of the 24. Minutes) you are to note, that in theſe Minutes the higheſt or chiefeſt *Equality* as well of Nature, as of the Diſeaſe, doth conſiſt: and here obſerve, that a complexionated Diſeaſe doth divide it ſelf, and doth partly deſcend, and alſo partly aſcend from one, even to twenty four: and that not becauſe 'tis onely one Diſeaſe, but as many as be the Diſeaſes, ſo many different Minutes be there; the faculty alſo, or power of Complexions, doth contrariwiſe aſcend from the ſupreameſt, even to the twenty fourth: [*alias*, doth deſcend from the ſupreameſt, to the loweſt.] Hence therefore is ſuch, and ſo much ignorance riſen in the Phyſician, that he can't know the Diſeaſe in its Minutes, ſave onely by the Doſe: Neither do we intend, or is it our meaning that any Diſeaſe conſiſting in the third or fourth Minute, can advance or encreaſe it ſelf; but rather, this alone muſt be underſtood, that there are

twenty

twenty four Lots out of which the Dosis doth proceed: As for example, In the *Caducus*, or Falling sickness, there are twenty four Minutes, the which do require even so many Lots; and yet notwithstanding, 'tis but one onely Disease, or species and kindes of that-same Disease, and therefore to find out the Dose, the Theorical part, can't exhibit or afford it you, but yet Experience can't. For the *Composed Dosis* doth proceed from Nature, as 'twere Hereditarily, and must therefore be preserved and administred according to nature, and that according to the Dose of Experience. But now, seeing that this same thing must be referred to experience, you must in the first place understand whether or no the *Anatomy* of that *Dose* doth well or truly agree with the Anatomy of the disease; whence it follows, that in this 24*th*. Number, each disease affects or requires its own proper *Dose*, & to ascend even to an *Equality*: but beware that thou dost not transcend or exceed this Number; for verily 'tis the office both of the nature of the *Microcosm*, and also of the external Elements, (when they have an agreement, or are harmonious in the body) to afford and cause Health: And that Conjunction is in like manner as *Cinnaber*, which is too too much graduated. Therefore in that kinde of Elementated exaltation, they afford, or give their own exaltations to the virtue of the *Microcosm*: And so the first Grane, [*aliàs*, that which at first is but a Grane] passeth into a scruple, a drachm, and Lot, and some Granes amount unto a pound, some also into a greater quantity, *viz*. Into a *Kist*, and other some also, into *talents*.

CHAP. IV.

HItherto we have spoken of the virtue of a thing, and of Nature; but now the case is altered, if there shall be either a putrefaction, or superfluitie, or Syndenocha,

nocha, the doſe of which is to be thus adminiſtred: For ſuch like *Syndenochaes* muſt be prevented by *Laxatives*, and that on this wiſe, that every *Laxative* be accounted for *Reſolutive*, and therefore muſt you take your *doſe* from the *Reſolution*, and not from the *Laxation*, or Laxative property: For if you ſhall take, or derive it from this, there will preſently be ſuch a change in a man, as can never be done by the other. Withal, 'tis expedient for ye who are Phyſicians, well to know or diſtinguiſh a *Reſolution* preſently, and at firſt ſight, that ſo with your doſe compoſed of this, ye may purge innocently, without any hurt; the which knowledge muſt be on this wiſe manifeſted, *viz.* Whatſoever reſolveth it ſelf into a *ſolid Water*, conſiſts of *ten Grains*: But whatſoever reſolves it ſelf into a *perfect Reſolution*, conſiſts of ſix *Grains* only. But if it abide together with the *Material Subſtance*, it contains onely *three Grains*. Moreover, that which in it ſelf, before its reſolution, paſſeth into *Putrefaction*, and from hence declines into a *ſolid Vegetable Subſtance*, challengeth to it ſelf the *fortieth Grain*: But if it ſhall *abide in Putrefaction*, or elſe putrefie after the *Animal Reſolution*, then it poſſeſſeth the *Eighty third Grain*: But that which abides in its *Own Eſſence*, and conſerves inſeparably in it ſelf, the *Crude Subſtance of both Sex* is extended, and reacheth even *to an Ounce*: And if it deſcend of the *Matrix of the Fire*, it obtains the *double* of the number: But if from the *Matrix of the Water*, then it gets it ſelf the *treble* of that Number: If of the *Fire*, then the *doſe* doth now come to *half the Weight*. Wherefore obſerve here, ſuch things as are needful for *Laxation*, *viz.* Some diſſolved things that proceed from things coagulated, do even purge in half the *doſe*. So likewiſe is it with ſolid, to ſolid things: But ſome things do looſen from the propriety of another *Reſolution*, as *Manna* purgeth by a virtue which it reſolves every dry thing by, and *Siler* doth the contrary. Now *Harmel*

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looſens from a conjunction or affinity. Therefore 'tis to be noted from all theſe things, that a *Purgation* is nothing elſe then (as 'twere) a certain *Tincture*, but yet void of any ſhew of *colour*, the which reſolves even *Minerals*, and diſſolves even *Tartars*, like as *Anatomy* in its parts demonſtrates the ſame: Whereas therefore 'tis a certain *Tincture*, we are neceſſarily conſtrained to conſider of, and to heed *Reſolution*, and what it is that muſt be reſolved, or what aſſumes the *tincture of Reſolution*, and what things of the *Reſolutive Matter* do neceſſarily appear in the *Microcoſm*.

CHAP. V.

NOw as to *Relolline* and *Cheronian* properties, they are to be underſtood thus: That which doth diſorderly (by force) overcome the other part, according to the nature of the *Iliaſter* thereof, muſt be onely a *Relolline Iliaſter*, and therefore ſuch a thing proceeds not from *Equallity*, but doth by force, get above *Equallity*. Nor doth this proceed from the nature or diſpoſition of the *Microcoſme*, but rather from the property of the *Ares*, from whence alſo the *Iliaſter* is derived, which doth forcibly drive away the Diſeaſe, and that by the virtue of both Natures, the which you are to underſtand thus, *viz.* That here the *twelve Granes* are to be divided according to the *number of the Doſe*. And now the *ſixth Grane* is the beginning, or firſt; the other *ſix Granes* exhibit or reſemble *equallity*: But now in the *Cheronians*, you muſt number from *One*, even to the *Sixth*; nor are you to proceed farther, foraſmuch as the half part of this, *viz.* that part which is from *ſix*, even to *twelve*; for the *Cheronian* and *Relolline* property do aſſume or chooſe their *middle* in the *ſixth number*, but yet each of them with their own proper *Iliaſter*: Although ſuch *Doſes* may be brought above *equallity*, from the

the virtue of the *individual Iliaſter*, the which is able (in like manner as a certain *Crocus*, or *Saffron*) to perfect its own operation.

Chap. VI.

MOreover, as to what is requiſite to be known concerning the *Doſes* of *Arcanae's*, of *eſſated* and *Eſſentificated* things, of *Specificks*, and other ſuch like, 'tis on this wiſe *viz.* The *Doſe* muſt be taken out of the aforeſaid *Granes*; and then 'tis convenient that there be added thereunto, an *Eſſated*, and an *Eſſential*, an *Arcanum*, together with a *Specifick*, of an *equal* virtue and Complexion, and that on this wiſe, *viz.* that the virtues of the *Arcana'es*, be (as 'twere) heaped up above the *Equality* of Diſeaſes: For although according to the variety of the Species or Sorts, there be a peculiar and proper *Doſe* or *Guiſtedneſs*; yet notwithſtanding, the *Doſe* is nothing of hindrance in that place. Therefore conſider again what damage may enſue thereby; as for Example, if an *Arcanum* ſhall have been powerfully adminiſtred, and ſome detriment ſhould happen to ariſe hence-from, either in the *Paroxiſm or fit*, or in any other manner: or if a former old Diſeaſe ſhould be ſtir'd up, or ſome other new Diſeaſe bud out, thou muſt not therefore preſently aſcribe it to the virtue or efficacy of the *Arcanum*, but rather conſider well aforehand, the proprieties of that body in which ſuch a like *Arcanum* is poſited: for 'tis poſſible that in one Simple onely, compoſed by nature, there may lye hidden together both ſome excellent *Arcanum*: and alſo a moſt great *poyſon*, and introducer of ſome *new* or elſe of an *old* Diſeaſe: Wherein obſerve, in things compoſed by nature, that the *Doſe* be kept and obſerved after this manner, leaſt that it ſhould implant a new poiſon, or ſome deadly ſeed into the body, as is manifeſtly evident in

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Miſſelto, which cureth the *ſeventh Species* of the *Epilepſie*: But on the other hand it alſo induceth another diſeaſe, *viz.* the *Siphyta*, or Phantaſtick diſeaſe, *&c.* of the firſt *Species*, or kind. But if the *Doſe* in the *Falling-ſickneſs* ſhall have been in the *Arcanum*. The Phyſician is furthermore to conſider, that that *Arcanum* doth not exhibit any *Doſe*, but the body it ſelf which brings the firſt kind of the *Siphyta* doth it, but even that very body it ſelf is anticipated or prevented by the *Doſe*: So likewiſe is it in the *Apoplectical* and *Lethargycal*, when the liquor of *Colcothar* is taken according to the *Arcanum* of the *Doſe*: and yet if the Mierocoſmical body ſhall not have been conſidered herein, then becomes it a moſt preſent poiſon of a new diſeaſe, *viz.* of *Tartar*: therefore in this Chapter we would have every *Phyſician* to be warned, that whatſoever kind of medicine he is about to adminiſter, he often ſet this rule before his eies, and obſerve it very diligently, and not ſtep a nails bredth awry.

CHAP. VII.

BVt as concerning *Spagyrical Doſes*, as in *Alcohols*, *Balſoms*, and other *Magnalia's* of that kind, take this rule: *That their true uſe, and conſequently their very foundation it ſelf proceedeth from a* Tincture, *and is onely an* Ephalatheral, *or particular conjunction*, the which you muſt conſider of after this manner: *That the Anatomy of the microcoſme doth alſo conſiſt in the very ſmalleſt drop of all.* For every *Spagyrical degree* is a *Tincture* of its own virtue; and 'tis to be underſtood by every Phyſician, that in *every drop* (how many ſoever of them there be) ſo many entire *Anatomies* there be, both in the Microcoſme, and in Elementated things. But that yee may know thoſe kind of *Doſes*, obſerve, that in the univerſal operation, there are onely three *Diviſions* comprehended,

handed, viz. the *Elixir*, the *Eſſatum*, and the *Tincture*: the *Elixir's Doſe* is in the *ſixth minute*, but the *Eſſatum's* is in the *fourth minute and half*: But the *Tincture* is ſelfe conſiſts or abides in the *Centre*. Hence likewiſe obſerve, that ſuch like Extractions are to be judged of according to the body: For verily the body with its *Specifick* is an *Equal Ares*, and that ſame is the *Aniadus* in an *Equal* operation: Here alſo the Doſe divides it ſelf into *Karenaes*; but a *Karena* is the *twenty fourth part of the ſmalleſt Drop*, the which notwithſtanding, cannot paſs into a *Quaternion*, or Quarter part, unleſs it get ſome bigger body: But the *temperature* paſſeth out from that body, and exhibits its *Doſe* according to *Dixphinity*, or tranſparency. But that you may both find and judge of theſe things exactly, conſider their *colours*, foraſmuch as the *colours* diſcovers the *Doſe*: therefore in *this* are the *Karenæ* to be ſought for, and not in the *Quantity of the viſible ſubſtance*, for the virtue is ſcituated in the *colour*, and without it there can iſſue forth no virtue.

CHAP. VIII.

MOreover, as touching Medicaments that are *fix*, either by Art or Nature, what the *Doſes* are which muſt be heeded in them, obſerve: Whatſoever undergoes a *Reverberation*, nor tranſmutes its ſelf in its form, is (as the ultimate matter of things) ſtretcht out even to the *ſixty eighth Grane*. But if it changeth its form, it then aſcendeth even unto the *hundred and fourtieth*, and ſo many *Granes* makes a *Doſe*, but every Doſe is *One Degree*, the which we do even abundantly ſhew at the very entrance of this Book: For as many Granes as are taken for a ſufficient expulſion of a Diſeaſe, ſo many do likewiſe conſtitute and make *one Degree*. But in common calcined things, 'tis the *hundred and thirty eighth drop*, is a Doſe: In Ante-calcined things, after their paſſing

the *Fulmen* of an *Athanar*, the *four and twentieth*: In resolved fixt things, a *scruple and halfe*: In coagulated things, a *Golden Crown of Rheine*: In Alkalies, *the yelk of an Egg is the weight*: In transmuted things, *four of our Countrey Beans*: In *Oiles*, *the Chaff without the grain*: In Waters, *the Shell of a Nut*: In things reduced from their first matter, *the Thorufcula of the Pine tree*, or a drop of the Rosin thereof. In things transmuted from the first matter, *the Locusta, or tender buds of the Poplar*: In all Corrosives, *the equal, or just breadth of its place*: In Precipitates, *the weight of the smallest piece of money*: In Liquors of the Earth, *the weight of the stalk whereon Fadula hangs*: In Liquors of the Water, *half a Pomegranat*. In the Tereniabin of the Air, *as it were the spirit of a certain breath*: In Liquors of the Fire, *Like the Frost-grans, or Hoare-frost*: From the tree of the Sea, *One Kist*: From the Rosin of the Earth, *a Kist and an half*: From swimming creatures, *an ounce and an half*: Of Homunculi, *the bignest of a Filbird Nut*. These are the *Doses* that proceed out of *Fix* things, and to be short, are the *Katanaes* of *Drops*, and contain their own body without damage: For this cause the *Dose* here is to be understood of *Fix* things.

CHAP. IX.

THose things which we have hitherto delivered concerning *Doses*, do not so very certainly comprehend all those things which haply were necessary for universal Medicine; yet notwithstanding, however the case stands, 'tis certain that the Centre, and consequently, the Root its self is contained therein. But furthermore, let every Physician diligently consider, that his knowledge, (which he ought studiously to employ, not for his own profit, but for the benefit of the sick) must proceed onely from the *Spagyrical Art*; but even in all his businesses he must act Ephallatherally.

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Albeit, all theſe things do require a well Experienced man, who (as the Proverb goes) hath not onely filled a ſluggiſh and blind unprofitable Head, but hath filled even the eyes and mind, and doth not minde himſelf onely, but even all ſuch with whom hee's converſant: For all theſe, both thy ſelf and they make a Phyſician of thee: Foraſmuch as the *Archeus* and *its Taphnæus*, and their whole off-ſpring, the *Iliaſter*, and the reſt, cannot be known by a rude and unskilful Phyſician; for whoſoever will know ſuch things, muſt of neceſſity be well, and very perfectly taught and inſtructed in the *Iliadus*, and all the *Anatomies*: For 'tis behoveful that a Phyſician do exerciſe his Office as well in the mind, as in the external parts: for the Hands, the Feet, the Eyes, and the Tongue do make a Phyſician. Moreover, 'tis needful that the whole *Ilech* be ruled or guided by the *Ares*: For believe me, in this is placed the faculty, the power, and finally, the whole virtue and efficacy of Medicine.

The Seventh BOOK

CHAP. I.

BVt as for thoſe things which we have (like a certain rude and unpoliſhed matter) propoſed and ſet down in the former Books, they ſhall be in this Book, and in the following Chapters, made more and more clear, and more open, and that after this wiſe. In the firſt place you muſt note, that for the bringing of the

foresaid *Degrees* into a composition, every Receit must be directed and brought to that pass, as to have vertues *Equal* with the *Disease*; from hence therefore you may observe, that in composing of *Receipts*, *Simples alone* by themselves are too too weak, and not sufficient enough; this being truly so, tis expedient that the Physician be so instructed, as exceedingly well to know, and that very readily, the reasons thereof, thus, *viz.* One and the same *Arcanum* is many times distributed into *three hundred* Herbs, more or less, all which if thou bringest into *One*, then at length it becomes a *perfect*, and consequently, an *Entire Arcanum*: Forasmuch as every *perfect* Medicament is an *Arcanum*, the which sort I teach *in the Book of the Original of Diseases, and the Nature of things*; and do moreover demonstrate it to you by this Example: Even as there are almost above *two hundred* kinds of *Fevers*, and yet 'tis but *one* and the *same* Feaver throughout them all. From which you are to consider, that the cure it self thereof, is to be in like manner, distributed into so many kinds; for as often as there is a kind or species of a Disease, so often is there, on the contrary, a *simple* for it: From hence two kinds of Physicians do arise, one kind is of *Natural*, the other of *Experimental* Physicians. In this Book therefore, there is nothing so worthy of consideration as that alone, *viz.* That the virtue and efficacy of those things pass into an *Arcanum*, and that as often as there is a Disease, so often may there be an *Arcanum*, and that nothing at all be done in the *several* kinds and species, unless haply the *Naturalist* hath a most thorough-understanding what the acting, or prevalency on *both sides*, *viz.* of the Disease, and of the Simple, is.

CHAP.

CHAP. II.

MOreover, this is to be obſerved, that this manner of compoſition conſiſteth in the virtues onely, *viz.* that they be made perfect and entire; for *Centaury* drives away Feavers, and ſo in like manner doth the *Albuginous Nectar*, ſo likewiſe doth *Harmel the leſſer*, and ſo do many more beſides them: But yet verily in the well-compoſing a Receit tis neceſſary that theſe virtues be brought into *one*, *viz.* that as many *Simples* as there are framed by Nature againſt *Feavers*, may all of them be converted and contracted into *one Arcanum*, and this then at length is an *Arcanum* againſt *Feavers*. Even thus alſo is it in other Diſeaſes, even after the ſame manner are the *degrees* of diſeaſes to be conſidered, thus: The Compoſition proceeds out of the *Doſes*, that is, out of the *virtues*. Beſides, in the *Palſey*, Lavender is a moſt chief Magiſtery, and ſo likewiſe *Bawm* is one, but yet is leſſer then that other. Moreover, it comes to paſs in another caſe, and that even in the *Palſey* it ſelf, that *Bawm* is better then *Lavender*, and is much more powerfully virtuous. Hence it often falls out, that one and the ſame ſimple may in one and the ſame diſeaſe, help one man, and not another: Sometimes alſo it may take away ſomething from the diſeaſe, and yet not cure all the whole diſeaſe: For in the *Palſey* even *Gold* it ſelf (if you adminiſter it rightly) is a Medicine; ſo is *Viticella*, or *white Briony*, *Betony*, *Maſorea*, and many others. For ſometimes *Betony* being taken, is profitable, & ſomtimes not: ſometimes if you uſe *Caſtor*, it helpeth; but uſe it at another time, and it will not profit at all: Sometimes *Pepper* availeth, when all the reſt are *defective*. Oftentimes alſo, when *Pepper* is too weak, the *Oile of Sulphur* being adminiſtred, helpeth: Furthermore it happeneth ſometimes, that *Faineſſes* being made uſe of, are profitable, all the others being uſed in vain. You muſt there-

fore know, that the *virtues of Arcanums* are chiefest of all to be sought after, as well in the *Palsey*, as in other diseases, and neither the Heat, or the Cold, but onely that *natural, inbred property* sprung from the *Iliaster*.

CHAP. III.

EVen thus also is it in the *Falling-sickness*, in which likewise there are not a few species or kinds of the three Principles, the which do exhibit even so many species against the Falling-sickness, one whereof is one while availeable, another is at another time. Likewise some of these are profitable to some persons, and are so far from profiting others, that being used, they bring damage: As for instance, those that are cured by *Vis-cus*, or *Misselto*; some are cured by *Corrals*, others by *Cervi-cula*, (*viz.* the *Bone of the Stags Heart*) others by *Vi-triol*, and such like. Therefore we here deliver unto your understanding the principal foundations, upon which, whatsoever, of what is wholly-solid, you shall build thereon, will not easily tumble down; that is to say, You must above all things know that *Archeus* of Nature very well, both in the *Microcosm*, and also without, that is the *Anatomy* of both, even as I do abundantly enough declare in the *Anatomy* of the world, and of Diseases; for hereout doth grow up, and proceed the true and solid instruction of every sound and perfect Physician, and to which he may safely trust, as to a certain Sacred Anchor; for oftentimes there are many things that are one while helpful and profitable to some Disease, and are another while altogether unprofitable and hurtful. The Composition therefore is to proceed thereoutof, and is to be made on this wise, that all those *severals* that appertain to the *Whole Disease*, together with all the kinds of the same, be on every side gathered into one *Arcanum*: This done, all the kinds of the disease

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are comprehended in that *one Compound*: For as we ſaid before, how many kinds or ſpecies of diſeaſes there be, ſo many *Simples* are there alſo: From whence it neceſſarily follows, That a Phyſician who would make a Compound of Natural things, muſt (by *Anatomy*) well know the ſpecies or kinds of diſeaſes and things; for then at length he both is, and may deſervedly bee termed a *Phyſician*, and *a begetter or inventer of Experiments*, and that for the reaſon aforeſhewed, where we ſay, that there are two kinds of *Phyſicians*, *viz. Natural*, and *Experimental*. The *Natural* one knows how to turn his *Targes* and *Coat of Fence*, to the ſtroke of the *Dart*: But the *Experimentour* relyes upon his own Compoſition, framed by that Rule himſelf hath preſcribed, and is almoſt in all reſpects, like unto him who knows how to drink Wine, but can't tell how to prune or dreſs the Vineyard, and yet notwithſtanding doth not ever-the-leſs drink as well as he that doth dreſs it very neatly. With this thing we will finiſh this third Chapter, and here ſay, that the onely and true *Baſis* or *Foundation* of the *Phyſicians* of *both kinds*, as well the *experienced*, as the *unexperienced*, doth neceſſarily conſiſt of the *twofold Anatomy*, *viz.* Both of the *Diſeaſes*, and likewiſe of *things*, and whatſoever is done without this, is ſo wicked and daring, that nothing can be more.

CHAP. IV.

BVt to return to the matter in hand, thou muſt verily after the ſame way which we have ſpoken in before, note even here, *viz.* that in *Perſica*, or *Arſmart*, is alſo a Conſolidative virtue, and ſo in *Ariſtolochia*, & likewiſe in *Plantane*, and in many others, yea above *four hundred*: But yet notwithſtanding, every one of theſe hath neverthelſs in the mean time, a certain *proper* and *peculiar energy* and *efficacy* of curing, whereby ſometimes

this Herb, ſometimes that, doth heal more ſpeedily, or more ſlowly, according as its Endowment is by nature: Therefore tis here worthy noting, that look how many *Diſeaſes* or *Accidents* (for ſo they call them) there are in Surgery it ſelf, even ſo many ſpecies or kindes are there on the other hand: So in like manner is it as in reference to times and ſeaſons, *viz.* One ſeaſon delays the cure for a time: Another admits of help even preſently, upon which account 'tis well worth your obſervation, that the true, and conſequently the perfect cure of every wound, doth neceſſarily require either *four and twenty hours*, or even *three dayes*, or in moſt great wounds, *nine dayes*: But if that time, (*viz.* as much of each as we have mentioned) doth not ſuffice to the cure. What then muſt I ſay? Verily nothing elſe can be from hence concluded, but that even the *Receit it ſelf* was not ſo well compoſed, as it ought to have been; for ſome things there are that haſten a cure in the ſpace of onely one day and night: Some alſo there are that require even a whole months time, but otherſome there are that paſs over a years time before they cure. All and every of which tis neceſſary that you bring together into *One*, if you would cure a wound according to each of the afore-preſcribed Limits, for then it will moſt certainly ſo come to paſs. In like manner are the ſame times to be regarded in Vlcers and Apoſthumes.

Even ſuch alſo is the ſtate of *Laxatives*, in which whatſoever is to be compounded, (beſides thoſe which wee have treated of very briefly in the former books) is to be underſtood on this wiſe, *viz.* That all the *Laxatives*, how many ſoever of them there be, are but even onely *one Laxative*, and do purge by the *ſpecies*, or kinds, and not in the leaſt as related to the *Complexions*: the like is to be judged of in *Comfortatives*, and the others. Moreover, I ſuppoſe it fit to add hereunto (for 'tis worthy your higheſt obſervation) this alſo, *viz.* that there are

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ſome ſimples, which do, as to their virtues, moſt nearly touch and attain unto univerſality: out of which ſimples, put caſe *four* or *five*, all and every the virtue may be contracted and brought into *one*. But yet it doth not therefore follow, that 'tis thus in *all the Simples*: for as much as there are even amongſt theſe, not a few abject boughs, as I may ſo call them, which being they are of themſelves of no profit at all, would, if made uſe of in the Receipts, make an ill-proportioned, and conſequently a needleſs ſomewhat, as it were an Abortive, in them. Here therefore I do thus conclude with this opinion; *viz.* that it becomes him (who would both be called, and truly be a perfect Phyſician) well to diſtinguiſh thoſe more-principal and chief ſimples of nature from the unprofitable boughs, as I call them, of the ſame, leſt that neglecting theſe things, or not well underſtanding them, he frames, as is wont to happen, a certain confuſed *Chaos* of Receipts.

CHAP. V.

FOr the ſake of all theſe things, the *Iliadus* is placed in *Anatomy*; and even as *Colloquintida*, *Turbith*, *Hermodactils*, *Lazuli*, *Thereniabin*, *&c.* do in their operations ſeparate themſelves, even ſo the *Iliadus* doth in like manner, foraſmuch as it cotteineth both Anatomies, ſeparate it ſelf: therefore neither Choler, nor Phlegme, nor Blood, nor Melancholy are to be conſidered of for the ſake of Purgation; for in purging the *Blood* onely, there are even above Forty things that preſent themſelves to our obſervation, thus alſo is it in other things: 'tis therefore neceſſary, that the *Number* proceeds forth from *Anatomy*, and not from the *Humors*: and here alſo is to be known, that it is not ſo behoveful for a Phyſician to be learned herein, ſo as to know what he both would and ought to purge, but he is onely to conſider and regard this,

this, viz. that the *Laxative Anatomy equalizeth it self* with the *Anatomy of the Diſeaſe*, and plainly proceeds againſt it; from hence it follows, that that onely is to be Evacuated, which is contrary in *Anatomy*, and acteth as if it were an enemy. For the thing is not ſo ſucceſsful in purging according to what ſeems good to the Phyſician, but according to what is pleaſing to nature her ſelf, as being one that will not follow the *Lesbian rule*: for, as the Proverb goes, a *Stone* is to be applied to the *Rule*, and not the *Rule* to the *Stone*: ſo therefore the Phyſician muſt ſo accommodate himſelf to that thing, and not attempt forcibly to expell any of the aforeſaid humors, as Choler and Phlegme, &c. but ſet upon that onely which is contrary to nature, although all virtues are divided amongſt themſelves, and there is not one that is perfectly whole and entire in it ſelf, like as we have ſpoken afore in *Conſolidatives*; for one heals *Wounds*, another heals the *Rupture*, a third cures *Vlcers*, a fourth the *Serpigo*, and ſome cure *Syrons*: all which doth proceed out of a diſperſed, and in ſome ſort mangled property of nature, which is thus cut in pieces, ſo that it hath not in it ſelf any entire virtue; for a true and perfect *Conſolidation* ought not onely to cure *Ruptures* and *Wounds*, but alſo *Vlcers* and *Syrons*, and finally whatſoever is of that kind: But becauſe the virtue is divided, *one* prevails in this caſe, *another* in that; therefore the Phyſician ought to be skilfull therein, that ſo he may again contract that diſperſed virtue, here and there divided, into *One*. Nor is this ſo onely in the things rehearſed, but in all other virtues: Moreover he muſt perfectly adjoin to every *Elements* its own *Anatomy*, after that manner in which its Matrix is formed and compoſed; from whence it is here to be obſerved, that the *Virtue* cures the *whole* kind of the *Diſeaſe*, in which a *perfect Anatomy* doth withall conſiſt.

CHAP.

CHAP. VI.

EVen as therefore we have mentioned concerning *Anatomies*, *viz.* that they are neceſſary in the rule of *Compoſition*; even ſo furthermore the doctrine of the *Proceſs* is to be noted: For ſeeing that man is a Microcoſme, he may fitly be compared to the *four Anatomies*, of the which that *Anatomy* which is diſpleaſed, and treacherouſly ſeeks the entrapping of the reſt, beareth Rule. This *Anatomy* therefore is the *Iliaſtes*, and that in this ſenſe as follows: In *Minerals*, theſe *Anatomies* do conſiſt of the *four Matrixes of the Elements*; therefore in Confortatives, that which amongſt others is the ſmalleſt virtue of all, muſt be taken in the *firſt*; the fourth kind of *Thereniabin in the ſecond*, *Cheiri* in the *third*, and *Saphirica Granata* in the *fourth*; all which, if they are compoſed into *one*, or if the whole virtue of *every Matrix* be joined together, then at length it becomes a medicine, even as the *Aniadus* requires: For when thoſe *four* do come together, then it is a *perfect Anatomy* againſt that diſeaſe; and is then an *Aniadus*, like unto the *Balſom* of nature, and doth then both cure and conſerve alike: for in the concluſion of all theſe things 'tis behoveful that the Microcoſme be an entire *Ares*, the which cannot poſſibly be by any means accompliſhed, but by the ſaid Compoſition; foraſmuch as the *Liquor of Nature*, and its virtue that thou hunteſt after, conſiſteth herein.

CHAP. VII.

BVt becauſe the efficacies of the virtues are already demonſtrated, thou ſhalt likewiſe obſerve, that nature hath alſo a kind of *appetite* and *deſire*: for afore that it be made the whole *Ares* (*alias*, afore the whole

Ares

Ares be made) the *Archeus* bears in himſelf by his own *Ilech* ſome enmities againſt the *Microcoſme*; and is on ſuch wiſe to be underſtood, as a man in whoſe eſteem one woman is baſe; but another is not ſo in the leaſt, and yet there is in both of them one and the ſame thing: Now this is not within the Phyſicians conſideration; for whereſoever the *Archeus* feigns a loathing, and hateth its own nature and proper work, therein the Phyſician (as being its ſervant) cannot bridle that *Archeical* abominating: therefore as touching the manner of Compoſition, 'tis neceſſary to know, that it oft-times happens, that the *Archeus* is willing to admit of the compoſing its *Anatomy* by one thing, but by no means by another: and that manner of Compoſition is to be known by the *Spagyrical Degrees*; for if the *Archeus* be but therein overcome, that is, in its *own Ilech*, then 'tis juſt as a man that is not pleaſed with a woman but when ſhe's adorned with gay and fine coloured Apparel: For this is evidenced by Philoſophy, that *Arcanaes* are ordained for no other thing, but to uſe ſuch an ornament and trimneſs to the *Archeus*; and therefore it oft-times doth not permit any power of operation even in *Arcanaes*, unleſs it hath ſome defect in it ſelfe before. So then in theſe aforeſaid inſtructions, the force and efficacy onely, both of the *Archeus*, and alſo of the *Arcanum*, is to be underſtood.

CHAP. VIII.

MOreover, that we may alſo ſpeak ſomething of the *Conſolidative Anatomy*, by what means it is to be compoſed, and how all the virtues are therein, 'Tis to be noted, that here the whole *greater Anthos* is to be taken together, that is to ſay, That which is not brought forth out of *one matrix* onely, but out of *four*: the like

may

may be ſaid alſo of *Tartar*; becauſe they do ſeparate themſelves thereout of, not ſo much the *Incarnatives* of a *fracture*, as the *Conſolidatives of wounds*, & finally a *perfect Conſolidation* of other *ulcers* of what kind ſoever: But every one of them referr to their proper part, according to the diſtribution of the Anatomy. For every part cures that which lyes under *its Anatomy*; But, afore that the parts are ſeparated, it is a *general Conſolidative* for all Chirurgical diſeaſes; for, in that *one* thing are the *four minerals* (alias *matrixes*) together: the which is to be obſerved with the higheſt diligence by all the ſtudious of medicine. Of ſuch a ſort alſo is *cheiri*, which doth likewiſe proceed forth out of the *four Matrixes*, and conteines in it ſelf the *four Myſteries* of every *Iliaſter*. Whereupon, there are alſo above *eighty* parts ſeparated therefrom, and are to be made uſe of againſt ſo many kindes of diſeaſes: And verily, theſe are thoſe *magnalia's* of Nature which I may without any injury glory in; there are likewiſe yet more, beſides theſe: Therefore 'tis not neceſſary, ſo often to tye the *ſeries* or order of *Anatomy* to the afore-rehearſed Practiſe; for *herein* they are all compriſed by themſelves.

CHAP IX.

BVt in a compoſition, all the *Incarnatives* ought to proceed out of *Mercury*: So likewiſe all *Laxatives*, *Mundificatives*, *Conſervatives*, & whatever belongs hereto; that the *Ares* may be conſerved entire, in the condition of a *Balſam*. Moreover, whatſoever doth either comfort, or acuate and quicken or prolong, ought to be made out of *Sulphur*. Beſides, whatever is to perform the office of either *incarnating*, or *corroding*, or conſolidating that which is once open, 'tis neceſſary that it be made out of a *Mercurial-Salt*. Under theſe *three* therefore are comprehended the *cures* of all diſeaſes; For every cure is compounded of theſe *three*, as (if) in the Eyes, 'tis neceſſary that it be this *Mercurial Salt*; Likewiſe in the looſning or opening by wounds, 'tis needful

for

(for the conservation of the Balsam) that it be done by the *mercury* of a body. But whatsoever is besides these, is all done by the operation of *Sulphur*. But whosoever hath brought the *Anatomy* of these *three* into their *proper Ilech*, he hath such an *Arcanum*, that he hath not at all any need of any other medicine, so much needlesse is it for him, after that he hath *once* obteined *this*, to search into the *Theorical*, or *Physical part* afterwards.

And albeit that this demonstration, such as it is, be haply somewhat obscure to those that do every where give out themselves by the name of Physitians, and therefore unprofitable to them in their reading it; Yet we value not that at all, nor will we vouchsafe them any other answer, but that they must hold us excused, by reason of their own unskilfulnesse. Therefore whatsoevet we shall either write, or in any other manner deliver, hereafter, be it such or such as it is, We dedicate it to those they call *Artists*; whose very shoes (as the Proverb goes) the unlearned Medicinal Faculty is not worthy to wipe. But in the mean time, I do entreat the younger Students in Medicine, that they be not troubled at that obscure writing, nor be affrighted, nor despaire because thereof; but let them rather studiously apply themselves to the search of *Spagyrical Arts*; Wherewith being instructed, they will abundantly perceive the reason, and withall the foundation of this our writing. Besides, let not any one here judge us, as if we pretended to our own power and strength onely, (*alias*, by the report of the men of our own family, and as if they were) without any help of complices, without any aid and assistance of others. For truely I do think, and I verily dare to affirm, that those that wrote against me the little book, entituled *Laudanum Sanctum*, neither understood themselves, nor those from whom they have received, in time, all they have. These men having railed against me with their feeble trifles) which I am so far from being vexed at, as that, in plain truth,

I enter-

I entertain it, according to the Proverb, with a Syracusian Laughter) do wisely think, that now both my litle book, and likewise all the whole foundation of my medicine, is not onely overcome and rent apieces, but even thoroughly destroyed; and wickedly perswade themselves that now I am wholly suppresst, litle dreaming in the mean time, that both themselves, and those by whom they are instructed, and on whom they chiefly lean, have been long ago subdued by me. Yet notwithstanding, *this*, amongst other things, is a principal Argument they use against me; viz. *This was the judgment of the Ancients; Thus the Antient wrote.* Verily I do not onely, not magnifie the Authority of the Ancients, but do suppose, that even the thing it self should rather be well examined, and that also the writings themselves as they are in themselves) should be exactly discussed. And thus, with this opinion and advice, we think expedient to answer both them and their hangers-on; and are verily perswaded, that not oneiy they, but also all their whole Endeavors being they are of no moment, will like to snow (which so soon as it fel, so soon it melted away) vanish away into nothing.

FINIS.

The most material faults, correct as follows.

PAg. 6. l. 25. for *tured*, read *cared for*: p. 40. l. 16. for *is is*, r. *are*: p. 52. l. 11. put [;] at *Medicinal*: l. 28. r. *Cœlestial*: p. 55. l. 11. dele *ns*: l. 15. r. *tail*. p. 59. l. 30. for *of the*, r. *by*: ibid, r. *imbition*: p. 63. l. 8 set) at *Nature*: p. 64. l. 7 r. *affect*: l. 25. *set a* (.) *at pass*. p. 68. l. 20. for *from the*, r. *after*: l. 24 r. *Bawm*, are helpful: l. 26. r. *cohobate is in*, &c. p. 72. l. 10. r. *exulete*: l. 14. dele *of*: l. 21. dele *when*. p. 73. l. 26. r. *cohobate it all with rectified*) &c. p. 76. l. 11. for *as to*, r. *to*. p. 82. l. 7 r. *Minerals*. p. 89. l. 20. dele *of*: p. 112. l. 6 r. *Chimelea*: p. 125. l. 25. r. *Mummiated*: p. 130. l. 2. dele *or*: p. 145. l. 3. for [i]make [,] p. 154. l. 30. r. *twelve, departs*. p. 156. l. 5. for ( ) put (,). p. 132. r. *fourth Book*, &c. p. 137. *fourth*: p. 143. r. *fifth*: p. 147. r. *fifth*: p. 151. r. *six th*, p. 155. *sixth*.

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